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Jan
Rev.J.W.VanWeelden
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L3M 1V5

Calvinist Contact

5th YEAR OF PUBLICATION, No. 1735 MARCH 21, 1980

Some questions about the voucher system

The recent columns by Michele Landsberg entitled "Why School Vouchers" have touched off a public debate and letter writing campaign in the *Toronto Star*. Ms. Landsberg was also the guest of the television show "Speaking Out" which dealt with the same subject.

Mr. Lyle McBurney, executive director of the Ontario Association of Alternate and Independent Schools (OAAIS), views Ms. Landsberg's stand "in large part, as the fruit of the work OAAIS has been doing for the past three years."

McBurney has asked *Calvinist Contact* to print the material on these pages. He states that "many of them (C.C. readers) are working at opening up some fundamental questions vis-a-vis Christian schools and other independent schools. It should also encourage the Christian school community to continue their input and keep the debate going now that it is heating up."

McBurney feels that the public discussion couldn't come at a better time. "Both Liberals and N.D.P. opposition are taking aim at the government's education policy in a build-up to a provincial election we expect to see in 1980," the OAAIS spokesman said. McBurney went on to say, "The interesting thing is the input from Christian school supporters as reflected in letters-to-the-editor shows our people are not taking the present discriminatory situation lying down. None of the parties wanted to face the issue of parental choice in education openly during the 1977 election. Thanks to the example being provided by Christian day schools and other independents that is not likely to be the case this time around."

see — editorial: page 2

Calvinist Contact takes this opportunity to inform all its readers of the current "voucher system" debate, but also wishes to caution its readers about jumping on this bandwagon. This bandwagon may be going in a direction our Christian schools can ill afford to go. Please read the Articles carefully and ask yourself such questions as:

a) Which level of government would provide the vouchers, municipal or provincial, and what would the administrative structure be?

b) If the provincial government is to provide the vouchers, what kind of "boundaries of political and religious teaching" would be set and by whom?

c) Would the restrictions on our curriculum, especially at the high school level, become even tighter than they already are and in the process destroy the very essence of Christian education?

These questions are not meant to dampen the enthusiasm for "justice" in education, but to help focus our attention on the question of "equality." There are some areas where equality is or may become a burden if we jump on someone elses bandwagon too quickly. It seems to us that the Christian schools had better ask the Ontario Alliance of Christian Schools to research these and other questions so that the local Boards will get some direction based on our Christian point of view now that possible funding appears to be more acceptable to the general public. Let's not be caught without a clear position as to which freedoms, if any, are negotiable in return for funding when that time comes.

Educational dollars should follow the child. That is one side of the voucher system's coin.

Why not school vouchers?

by Michele Landsberg

The first ripples of a school revolution were reported last week in California. I predict, since this is the season for wild-eyed predictions, that the revolution will sweep northeastward.

By 1990, we Ontario parents will be receiving our kids' annual school grant (about $3,000 a head) direct from government, and spending that money on the school of our choice.

It's called the voucher system, and though its proponents lost their first round in California the other day (they didn't collect 554,000 signatures to put the idea to a referendum), I predict they'll be back, and they'll win.

Why not? Proposition 13, the taxpayer's revolt, also began as a cranky fringe group that failed first to whip up public support. And we all know that we effete easterners are pushovers for ideas and trends that begin on the west coast, from ranch bungalows to dumb blondes, Save the Whales, and roller disco.

The voucher system isn't as glittering as these, but it does have the rakish appeal of defiance; it's the ultimate nose-thumbing at the state of monopoly which for a century has been telling us that it knows better than we do about educating our children.

The idea is that, just like sophisticated consumers in the marketplace, you pay your money and you take your choice. With that $3,000, I might (sure I might) decide to keep on using the public school down the street because it's doing such a fine job. Or I might "spend" the voucher by clubbing together with 40 or 50 other like-minded parents with whom I would start a new school, using our combined vouchers to hire teachers and rent space.

Can you see it? The most vigorously innovative public schools in Toronto, almost all of them inner-city, would stay the way they are. The parents and kids who are lucky enough to attend them would simply put their vouchers where their hearts are. The most dismal public schools would be wiped out of existence by an immediate joyful exodus of the freed slaves.

Pious horror

For the first time, we'd have real equality in the school system. Poor people would have as much free choice as those who already can buy a private alternative.

You could send your talented little violinist to the newly created Academy for the Performing and Graphic Arts. One could help organize a school with heavy emphasis on the practical sciences. The very first new school to be set up (I'll take bets on it) would be for the learning disabled . . . the most neglected and abused minority in our present system . . . and it would be run by a parent co-op.

It's a lovely idea . . . far more flexible, democratic and humane than the monolithic mess we have now. Yet some teachers and bureaucrats react to the voucher idea with pious horror. Think, they exclaim, how the children might suffer if ignorant parents made the wrong choices.

True. Ignorant parents might make the wrong choices. But we're dealing with human beings here, maybe their choices would turn out to be right, after all, just because they were free to make them and therefore believe in them and back them wholeheartedly.

Whole generations of listless, alienated back-row students (the legendary, ones whose parents never come to PTA meetings) might suddenly be galvanized into feeling that they and their parents were worth something in the system after all.

People with power, control and financial stakes in a school don't miss PTA meetings.

But heavens, exclaim the anti-voucher forces, just think how you'd be giving power to the book-banners and the satanic forces of reaction. Fine, say I. Let the book-banners and the children-strappers have their own schools where they can actually practise what they believe on their own children (not mine, thank you) and find out eventually whether violence and repression really work. Maybe first-hand experience is the only way to change them?

Sure, we'd all have to agree on a minimum curriculum, and the boundaries of political and religious teaching, and some health and safety-rules. Beyond that, it would be up to all of us to choose or create the kind of education our different children need.

Makes sense, doesn't it? Anyone got any other ideas how me might solve the problems of falling enrolment, teacher firings, surplus school buildings, declining standards, restless parents, bored kids and the constant injustices meted out by a mass system in this age of individualism?

INSIDE:

The
Spring Book
Issue

Viewpoint

Voucher system may break up Christian school community

Christian school supporters in Ontario have been riding a wave of enthusiasm lately over an educational voucher system which was proposed in a *Toronto Star* column earlier this year by Michele Landsberg.

Miss Landsberg is the wife of former Ontario NDP leader Stephen Lewis. She mentions, as indicated in this week's front page story, that the educational voucher system is being proposed in California and she predicts that it will be accepted in Ontario within 10 years.

I doubt that it will, and I would have some serious reservations about the program if it were to come up for a vote. The voucher system seems simple enough: the government would issue $3,000 annual school grants in the form of a voucher (something like a Loblaw's store coupon) to parents for each school-age child. The parents can shop around to find the school of their choice and simply give that school the $3,000 voucher in exchange for a year's education.

If you as a parent do not like any of the schools in your area or if you believe that your child needs special attention, you can convince a few other parents to join you and then establish your own school and hire your own teacher.

It sounds idealistic, and indeed it is. This concept has been bantied about within educator's circles for decades and it has always been turned down simply because it won't work.

The province currently sets basic standards of education. Local and regional boards of education implement those standards and administrate the operations of local schools.

I suppose that Christian school supporters endorse the voucher system for the very basic reason that then they can use their public education tax dollars and direct them to the Christian school. That, in itself, would be great. But where does this problem of choice stop? Under the voucher system, if the school has a policy of using the strap and parents don't like that, then they can set up their own school and hire their own teachers who would not like the strap. There are bound to be groups out there that believe that boys must be educated separately from girls. They could easily establish their own schools.

How do you administer such a program? Schools, especially public schools in urban areas, have well-defined geographical boundaries to ensure that individual schools will be practical and economically feasible. The voucher system removes all boundaries which may very well result in overcrowding conditions at one school while the school down the road is half empty.

The provincial government would probably issue the vouchers and it would probably establish a new set of regulations to control this somewhat. How would those controls affect our Christian schools? Would the province then be able to limit religious and political teaching within our classrooms? They would have every right to since they would be the administrators of the voucher system.

You would have no distinction between public school system, separate school system (Roman Catholic), and Christian school system (Protestants). They would all be equal. "Equality at last," some may exclaim in glee. But equality at what price? Equality at the risk of losing our own identity. Equality at the risk of breaking up the unity within the Christian community.

You probably have a Christian school in your town or city. It was probably built with the sweat of your brow and the support which goes far beyond tuition fees. The voucher system gives you an unlimited choice in your child's education. The choice is not simply between the public system and the Christian education system. That choice is relatively easy. You and 20 other parents may see the need for a special school for manual arts for your children. Your neighbor down the road might think that the Christian school doesn't have enough discipline so this voucher system gives him the opportunity to set up their own school where they can make discipline as tough as they like. So your Christian school which now has 200 students and a good general education for your children may soon be reduced to four or five Christian schools, each with 50 students, each specialized in some way, but each being too small to provide a good, basic education.

The voucher system tends to be divisive. It is certainly individualistic. You, the parent, would have the option of sending your child to a school which is tailor-made for him or her. Is that good or bad?

I'm all for educational equality when it comes to taxation. *That* is what we have been fighting for for many years. And that element certainly exists within the voucher system. But I also want to preserve the existing Christian education system where we stand together as parents to offer the best education possible for all of our children.

It is part of our covenant promise to take care of each other's children. We have that in the Christian school community. It is against our Reformed nature to be concerned only with ourselves.

Before we start running to our provincial members of parliament and before we write letters to the editor, calling for the immediate implementation of the voucher system, we should stop and think whether we really want it.

Keith Knight

Our Faith, Other Faiths

Cambodia

by Rev. Johan D. Tangelder

"In principle, it is not all our intention to take possession of this country. We wish, following heaven's example, to leave these men to live and exist in peace. We do not wish the loss of this little kingdom, as is planned by other persons with hearts full of malice. The Cambodians are savages whose nature is evil and vicious. As often as they submit, so often do they rebel, but constantly they forget the rule and the law."

This is how the great Vietnamese mandarin Phan Thanh Gian described the situation to the first French colonial administrators in the early 1860's. But these sentiments could also have been expressed today, as attitudes have not changed.

For centuries, the Vietnamese have regarded the Cambodians as savages, whose culture linked them to India rather than China, and outside the pale of true civilization. Despite all vows of friendship, this contemptuous frame of mind has not disappeared. Vietnam, while rejecting political and military domination of China, has always seen its mighty neighbour as a source of inspiration in cultural and administrative matters ever since its independence from China in 939. Cambodia draws its cultural heritage from India, but it shares with Thailand the Theravada Buddhist religion. And politically and administratively, Cambodia has always had strong ties with Thailand.

There has never been any love lost between the Cambodians and the Vietnamese. In September 1978, a bare three months before the Vietnamese invaded Kampuchea (Cambodia's new name since 1975), the Pol Pot regime issued its Black Book. In this document the government expressed its fear for Vietnam and spoke of Vietnam's long term intent to destroy Cambodia as a nation.

The Black Book says: "So, whether it was in feudal times, the period of French colonialism, of the American imperialists, or of Ho Chi Minh (that is to say the contemporary period), the Vietnamese have not changed their true nature of being an aggressor, annexationalists and devourers of other countries."

Not only the inhumane Pol Pot dictatorship, but none of the Cambodians have ever forgotten the invasion of 1834 by the forces of the Vietnamese emperor, Minh Mang. Most of modern Kampuchea was occupied, a powerless puppet was set on the throne, and Vietnamization attempts were made. In the early 1840's a rebellion broke out and, with the support of the Thais, the Vietnamese were expelled; and the establishment of the French "protectorate" in 1864 saved the kingdom from absorbtion by the Vietnamese.

Pol Pot's attack on Vietnam must be seen from the background of the historic dynamics, complicated by his cruel version of Marxism-Leninism-Maoism. At the moment the Vietnamese seemed to have achieved their aim. Kampuchea is now effectively a Vietnamese colony, despite the existence of countrywide pockets of Khmer Rouge forces and a handful of anti-communist Khmer Serei groups strung along the Thai border.

Pol Pot's regime has taken an enormously and ghastly toll. Pol Pot may have voiced Cambodian sentiments when he denounced Vietnam, but it was under this regime that, for the first time in Cambodian history, a very large number of Cambodians fled to Vietnam. If the figures produced by the Vietnamese government are correct, as many as 350,000 Cambodians have fled to Vietnam since 1975.

The refugees went to Vietnam, not because they became suddenly enamoured with the Vietnamese communist regime; they fled the cruel oppression by their own countrymen. And thousands of refugees have arrived in Thailand. They are only a small fraction of the numbers who started to escape and were not strong or enduring enough to make it all the way. The refugees who have reached the safe havens in Thai camps tell of four-and-a-half years of torture in body and soul under the deadening Khmer Rouge yoke.

The Cambodian refugees are now being reached with the Gospel as missionaries and Christian workers seek to aid these physically and emotionally exhausted people. Some church fellowships are now in existence in all the camps.

Under Pol Pot's regime, there was no freedom of religion, whether Buddhist or Christian. Every religious expression was strictly forbidden. Amazingly some Christians have survived. Reports talk of at least three church groups meeting together for worship and fellowship in different parts of the country, as well as Christians in administrative posts within the new government; and near Phnom Penh a church still functions.

The holocaust in Cambodia arouses the indignation of God's people in the Western world. We must continue to pray and toil for the unfortunate Cambodians in the throes of civil war, starvation, political and military oppression.

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LETTERS

Governments would like to see Christian schools closed

Dear Sir:

My family and I read with much interest the letters on Education in the February 29 issue of Calvinist Contact.

It is a well known fact that our government, be it Ottawa or Queen's Park, has never been overly elated with the establishment of private schools and least of all the Christian schools. Over the years many obstacles were placed before school boards who were working towards the establishment of Christian schools in which they and their members children could be taught according to the promises these parents made when their children were baptized.

Some years ago the now Premier of Ontario, the Minister of Education, Mr. Davis stated that in view of the heavy financial burdens placed upon the parents of the Christian schools, it would only be a matter of time before these schools would be closed.

God has disappointed Mr. Davis and many like him. The Christian schools have been blessed beyond even our own expectations. Look at the growth, look at the expansions. In addition, God gave us teachers who have done an excellent job in teaching our children even when the materials and books used were at times questionable. He has also blessed the teachers' efforts to provide distinct Christian text books.

There is no doubt in my mind that God will continue to pour blessings upon these efforts but, only as long as we totally depend on Him and not on man and his vulnerable institutions.

To follow Mr. Guldemond's interpretations and recommendations is absolute folly. By accepting the compromising position he takes, that is: Education has indeed a religious dimension, makes me wonder whether he is in the employ of the Christian school movement or on the payroll of the federal and provincial government. Because, Mr. Guldemond, schools with a certain limited religious dimension are and have been in existence for a long time; they are called public schools. Once this vague interpretation of Christian education is accepted by us, our governments have accomplished what has been their intention all along and that is get these Christian schools closed or under our wing and direction. Give us back these children now being taught in God's way and let us secularize them. Sure at first it will include some sort of religious instruction to keep us from waking up, but not for long.

If Revenue Canada, or those that interpret their rules and regulations are not happy with our accounting procedure, let us hasten to correct this. If the result is a reduction in a taxable deduction, let it be so, the loss is manageable but let us not in our haste, fall into the traps set along the way which our grandparents and parents, through total dependence on God, were able to avoid.

Bruce Dykstra,
Jarvis, Ont.

Taxpaying citizens have educational rights

Dear Sir:

After reading the "3 letters on education," printed in the Calvinist on February 29, 1980, by Mr. Gerald Vandezande, Mr. Tom Malcolm, and Mr. Adrian Guldemond, we could not help but respond.

My husband and I agree with the views put forward by Gerald Vandezande and Tom Malcolm. We are very disturbed by the ideas of Mr. Guldemond. It is his letter which prompts us to ask a few questions.

Since when do Christian schools have to cater to 'public' opinion polls? We do not wish to adopt the views of our Canadian Christian neighbours, if they think in terms of "some of life's activities are Christian and some are secular." Do we not, as Reformed Christians, have an obligation before God to rather share our rich and beautiful heritage with our neighbours? Everything we do, we do unto the Lord! God's Word is the illuminating light in all of the educational process, everywhere, in all the subjects.

What has the Hutterite issue, which is a profit-making farming business, got to do with Christian education, which is certainly not very profitable financially as we all know. Hutterites do not pay any taxes; we do not wish to shirk our responsibilities, we do pay taxes.

Marijuana as a sacrament, and Christian education cannot be compared surely!

Why should we be afraid to go to the highest courts of this great country, Canada? Are we criminals? Are we not paying taxes for public education too? If the Federal Government doesn't like the 'status quo;' namely that Christian schools are tax deductible, then perhaps they should go to the Provincial Goverment, and make them enforce the Canadian Bill of Rights. Why? This Bill is supposed to give parents the freedom to choose the type of schools they want for their children. We are saving the Provincial Government millions of dollars by funding our own schools, surely the wrong done is against us!

Does Mr. Guldemond think that people of Reformed persuasion are the only ones dissatisfied with the public school system? There are numerous other schools popping up all over the U.S.A. and Canada, and they are not necessarily Christian schools.

We have prospered financially as a Christian community, but in these times of high inflation, specifically the last couple of years, many parents are in anguish as to how they can continue to pay for Christian education. Does the state have the right to burden us with double taxation? Is that freedom?

We should encourage provincial and federal governments to realize and admit that children are the responsibilities of parents and therefore a new approach to education is in order. Why not a voucher system, a certain amount of money for each child regardless of the schools the children attend?

Anna van den Boogaard,
Fenwick, Ont.

Van Eek spoke for himself

Dear Sir:

I would like to thank Mr. Nymeyer for his clear letter printed in Calvinist Contact of February 22. In turn, I hope that he finds my letter to the editor somewhat helpful. It was printed in the February 15 issue of C.C.

Please read also Council's letter to voters in C.C. of February 1.

Let me add the following to Mr. Nymeyer: I have not spoken at the AACS annual meeting on behalf of the CCRCC, but only expressed my own opinion. You will note that I did not take distance from believers whose faith is rooted in God's own abiding Word. Such confessional faithfulness we shall strive to promote everywhere. I hope you will agree to join me in avoiding the temptation to spend our energy defending what does not need our defence. The Word of God demands that we put all our energy to work in living our faith. The threat to continuing Reformation lies in sidetracking our attention from this orthopraxis to a "defence" of the Word of the Holy Spirit's making and preserving.

Shall we continue working on that together?

Rev. Arie G. Van Eek,
Waterdown, Ont.

You are improving, C.C.

Dear Sir:

Having grown-up with Calvinist Contact always somewhere in the house, I found it a boring and dull little paper (1950-1978?)

However, there has been a change for the better. I now look forward to reading it and hope you will continue to improve.

Your articles are sometimes thought provoking and may even offend some of our staunch C.R.C's, but I feel, you are now publishing a magazine that is honestly looking at the various changes in our present day society.

Keep up the good work.

J. Faasse,
Sarnia, Ont.

Editor's note: This letter represents an increasing number of similar letters which we have been receiving in recent months. Improvements in the paper are the result of a team effort consisting of both our staff and the host of contributors throughout Canada and the U.S. We don't mind taking a thankful bow now and then.

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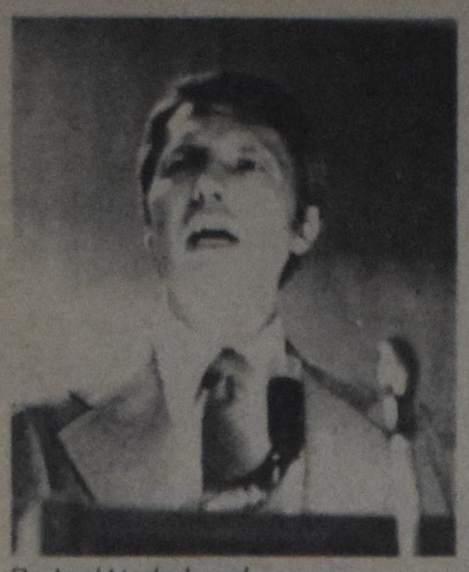


Dr. Joel Nederhood

SALEM

Salem's annual membership meeting

April 12, 1980

Salem's Board of Directors and staff have established as a major goal of the Annual Membership Meeting the sharing of Salem with its members. You are warmly invited to come and enjoy your own organization. To achieve our goal we have invited the best speaker we could find, Dr. Joel Nederhood. We hope that his sharing will add the inspiration, hope, and meaning to your life which Salem is dedicated to providing.

To further add to the value of the meeting, Salem staff members will be conducting workshops on such themes as Salem's history, "What Makes Christian Counseling Christian?", "Sex and Sexuality," "Salem Counseling and Its Potentials," "Discipline" and Salem's new volunteer program "Volunteers and Their Roles."

You will thus have a chance to personally spend time with a staff member of your choice and take advantage of his or her expertise.

Another major goal of this meeting is to give you a chance to have some real input into your own organization. We need your experience, wisdom and insight to help guide Salem to a point where it can effectively respond to the needs for Christian counseling in Ontario. This kind of input will be encouraged in the as-short-as-possible business section of the meeting.

Please come and share and enjoy!

Donald W. Moncrieff,
Director, Salem

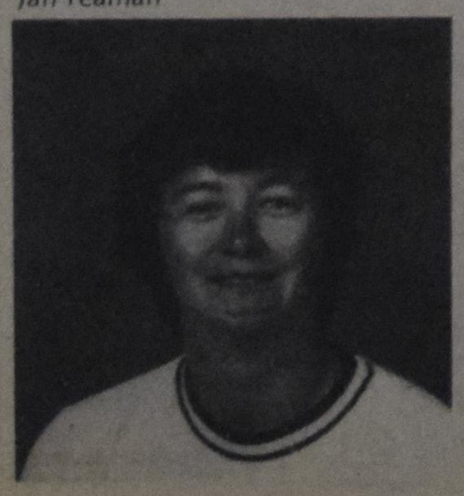
New staff

On September 4, 1979, Miss Laura Visser came to Salem to begin her new position as Co-ordinator/Secretary for the central office in Willowdale. Her positive spirit is helping Salem to be the uplifting, healing, personal refuge it is meant to be. Her organizational abilities are helping Salem get its day to day practical functions streamlined and cost-effective.

Laura's taking of responsibility for the practical co-ordination of Salem work is another step forward for Salem, bringing us closer to our goal of providing high quality Christian counseling where needed throughout Ontario. Laura is proving to be one of the most valuable blessings Salem has recently received.

In January, 1980, Laura became the administrative assistant of Salem. She will be assuming more and more responsibility for the more practical aspects of Salem. One of her more time consuming functions is to attend to the volunteer program. As part of this program, she is editing "Guidelines" an attempt at information sharing and an extension of the type of services Salem provides. This one-page publication can be supplied on demand.

Jan Yeaman



Psycho-educational consultant

Miss Jan Yeaman joined the Salem team on October 1, 1979, as a full-time psycho-educational consultant. She is available as a Christian counselor and consultant to interested school personnel, children and their families. She deals with personal issues relating to school and family involvement.

Miss Yeaman was born in Sault Ste. Marie and raised on a farm. At school she often took a leadership role in the many clubs and teams to which she belonged. Her general B.A. in Sociology and her Hon. B.A. with Distinction, in Psychology were earned at Laurentian University, Sudbury, Ontario.

In September of 1975, she found an awareness of the reality of God becoming a major part of her life. This has led to living and working as a personally committed Christian.

Miss Yeaman went on to complete her Masters degree at the Rosemead Graduate School of Professional Psychology where considerable emphasis is placed on integrating psychology and Christianity.

Miss Yeaman worked for a year at the Ontario Christian School, and H. Fransen, the principal wrote, "Jan endeared herself to our staff . . . She has learned to appreciate the philosophy of Christian Education . . . We've considered ourselves very fortunate in having had Jan serve with us last year. I recommend her highly . . ."

We at Salem are proud to have Jan with us.

Part-time counselor

Lorelei Kok has become a member of the Salem team, working part-time as a counselor in the St. Catharines' office. Mrs. Kok has experience as a child care worker, counseling children, parents and families. She has found herself particularly effective with adolescent girls.

Her B.S.W. is from the University of Windsor.

Her Christian commitment and insight are such that Salem's Professional Advisory Committee, after interviewing her, decided that she is so much the type of counselor Salem has been seeking that they would advise Salem's Board of Directors to create a position for her.

Mrs. Kok's excellent counseling capabilities, her profound sense of what Christian counseling is, her personal openness and bubbling spirit are a welcome expansion of Salem's team. We are happy to be able to share her with her husband and new baby.

Marriage enrichment conferences

These weekend workshops are designed to improve and further enrich the marital relationship. They are intended for the average marriage with its usual ups and downs, problems and struggles. However, those who see their marriage as shaky or unhappy will also fit right into the program, using it to work and grow from where they are. These conferences do not offer instant cure; rather, they set something in motion which gives the marriage a new direction and new hope. They will lead to better communication between the partners, more awareness of self and other, and greater happiness.

The biggest obstacle to attending such a weekend is reluctance because of the uncertainty of what will happen. Questions come to mind as, "What will come up?" "Will we be able to work it out?" "Will others find out about us?" "Will I have to say something in a large group?" In answer to these questions, first of all, strict privacy is maintained between couples, so that no-one will have to find out what goes on between others. Also, nobody will have to speak up in a group. Although this uneasiness can never be put to rest entirely, much reassurance can come from knowing the happiness and renewed expectation with which the couples leave when it is time to go home.

For more information please contact: Laura Visser, Salem Christian Counseling Clinic, 26 Burnett Avenue, Willowdale, Ontario M2N 1V1.

Whoever looks for growth in his/her marriage, wants to work at friction areas or explore difficulties that cause sadness, can give his spouse and himself/herself a beautiful gift by attending one of these Conferences, offered by Salem under competent Christian leadership.

Lori Kok

Self enrichment weekend

The Self Enrichment Weekend is an opportunity for each participant to deepen his or her sense of self. Time is spent exploring the difference between the self we and the world make and the self God makes. There is a focus on discovering parts of our self, especially our God created self, which is often ignored. The goals of the Weekend are: —to bring the self we control into greater harmony with the self God makes, and; —to appreciate more deeply and celebrate the self God makes.

Self Enrichment Weekends are held twice a year. They are conducted by Dr. Donald Moncrieff, the Director at Salem Christian Counseling Clinic.

Information about the cost and place they will be held can be obtained from: Laura V. Visser, Salem Christian Counseling Clinic, 26 Burnett Avenue, Willowdale, Ontario M2N 1V1.

Volunteer program

When I started working at Salem, one of my duties was co-ordinating the contact people. With 98 people recorded, I guessed that it would take me some time to organize everything. My initial contact was early December, when I introduced myself and asked to contact people to respond to me.

Letters began to arrive. Many responses were "I was very surprised to receive a letter from Salem. It is true. I put my name in as 'contact person' a few years ago and never heard anything about it!" or "Thank you for your letter . . . I must admit I didn't think I was a contact person for Salem any more. As you wrote: there hasn't been much information coming this way. As a matter of fact I didn't even know that the membership fee had increased . . ."

With this type of response, I decided that it was most crucial to review and renew our whole "contact person" program. At a meeting of Salem's Public Relations Committee on January 7, it was decided that the term "contact people" carried too many negative feelings of prior mismanagement and confusion. In order to start with a clean slate, it was decided to refer to "contact people" as "volunteers." This would also make room for new and more flexible roles.

However, since Salem needed volunteers from every congregation across Ontario, and not all areas are within Clinic areas, it was necessary to provide information about our extended services. I decided to put together a volunteer information package, to distribute to our present volunteers, and also to provide as the initial information sharing for new volunteers. Part of the package would also describe possible volunteer roles such as:

1. Being responsible for the distribution and display of flyers, notices, brochures, bulletin announcements.
2. Being available to members of the congregation to explain Salem's services.
3. Being aware of Salem's services, and able to share the dates and places where these services are provided.
4. Being aware of Salem staff and their particular expertise and being able to share that with people they encounter.
5. Distributing "Guidelines."
6. Being able to distinguish people who would benefit from Salem's services.
7. Encouraging memberships and knowing the benefits of being a member.
8. Encouraging the spirit of Salem.
9. Sharing information with the Administrative Assistant about their particular area.
10. Taking the responsibility for keeping Salem alive in their community.

Another facet of the volunteer program which is actually only in my head at the moment, is one of Clinic volunteers. St. Catharines Clinic is presently experimenting with a carefully screened, highly qualified volunteer who provides para-professional counseling.

At the annual meeting, April 12, 1980, I will be conducting a workshop specifically intended for Salem volunteers. If you are a volunteer or are interested in being one, please come and bring your ideas.

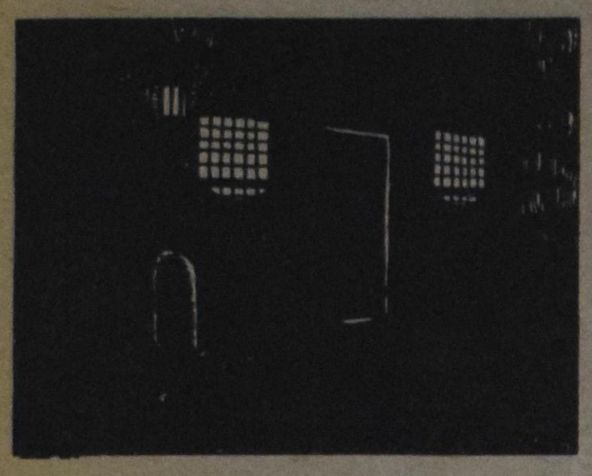
Laura V. Visser,
Administrative Assistant

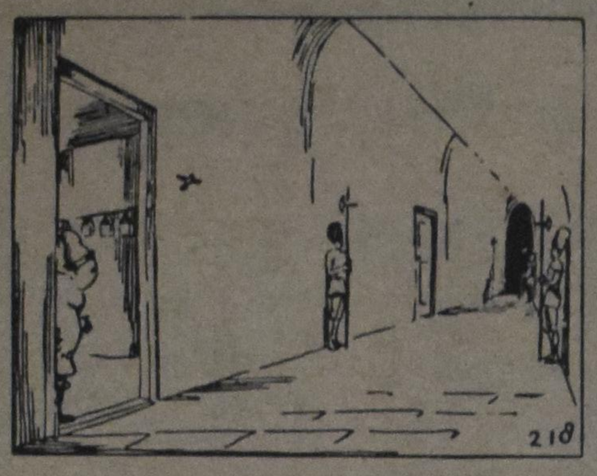
Annual meeting workshops

1. **"What Makes Christian Counseling Christian"** by Dr. Donald W. Moncrieff, Director.
2. **"Sex and Sexuality,"** by Dr. Leonard Kirk, Psychologist.
3. **"Salem: Past, Present and Future,"** — an audio/visual slide program conducted by John Struik, Community Consultant/Therapist.
4. **"Counseling at Salem: Where are we now and what can we do in the future?"**, a general discussion which will encourage members to bring their feelings and views of the counseling services offered, by Mark Hines, Counselor.
5. **"Discipline,"** by Jan Yeaman, Counselor/Psycho-educational Consultant.
6. **"Communication in the Family,"** by Lorelei Kok, Counselor.
7. **"Volunteers and Their Roles,"** by Laura V. Visser, Administrative Assistant.

The Adventures of the Jolly Baker

by W.G. Vandehulst





217. That night. The torches and tar barrels had gone out and so had the celebrations. Tired from all the fun and festivities, everyone—fathers and mothers and children—were fast asleep.

Light showed in one little lane, however. It shone out into the lane past a crooked flour sack that hung over the window.

Inside worked the jolly baker: he worked harder and more happily than he had ever worked before. He was making raisin buns. That evening as he had been sleeping among all the little birds, the Supreme Royal Chef had burst into the room. Baker Bumble had awakened and looked up in fright. The chef had scowled at him as if he were the hangman come to take him to the gallows.

218. But that wasn't why he had come. In an angry, snarling voice, the Supreme Royal Chef had announced, "In the name of his majesty our King and in the name of his majesty the king from the north, I order you, Baker Bumble, to go home and prepare one hundred buns. Have them at the palace at nine o'clock tomorrow morning, neatly wrapped, because that's when the strange king is leaving. Do you understand?"

The Supreme Royal Chef turned and angrily stalked out, leaving the door open. Baker Bumble first thought he was dreaming. But when he stood up and looked down the long, lighted hall guarded by six grenadiers, he realized that it was true.

The siskin, which had been sleeping on his knee, flitted away through the open door.

219. In the quiet night Baker Bumble did his work. He wanted to make the strange king's raisin buns the best he had ever made. It was very quiet and peaceful in the shop. His wife was sleeping in the palace tonight; her work wasn't done yet. She had work for at least another two days.

Carefully, lovingly, he kneaded his buns, making them all the same size. He had had plenty of rest, so he wasn't sleepy. The large, white cat, who had been alone all day, was lapping milk from a plate in the middle of the bakery. That way they could keep each other company. If she spilled a little, Baker Bumble would mop it up. His wife wasn't there to see it anyway.

220. Behind the church in a quiet, dark corner, someone was still celebrating. He was probably enjoying himself more than anyone else. It was Nero, the junkman's dog.

That afternoon, when his old master had gone to the festivities and he was lying on the steps, a boy had come and given him a big bone with lots of meat on it. Nero didn't know that the boy's name was Tony; nor did he know why the boy had brought it to him. Never had he had such a delicious bone before. Warily he had carried his prize with him, away from the noisy crowds. He was now celebrating alone in a quiet corner.

When the morning sun peeked over the houses, Nero lay sleeping, his big paws on his bone. It was picked clean.

High in the tree beside the church a little siskin warbled a bright, soaring melody.

221. Peace had returned to the small kingdom. Peace had also returned to *Baker Bumble's Bunnery*. Everything was back to normal.

After the run-in with the king of the North, Baker Bumble became even busier. Best of all, in honor of his skill as the greatest raisin bun baker in the kingdom, he was given the right to blow a trumpet once a week. No other baker had this right. Only Baker Bumble.

How he looked forward to every Friday morning! Early in the morning he would press his big baker's belly against the half-door, raise his coiled trumpet high and blow. He'd blow until his fat, rosy cheeks almost popped.

222. His neat, prim wife would stand behind him. She waited to take the beautiful trumpet out of Bumble's greasy hands so she could polish it and hang it back in the window. The copper trumpet hanging in the window was her pride and joy. And it had to shine like burnished gold.

Baker Bumble baked his famous raisin buns every Thursday night. People came from all over the city and from far beyond to buy them. Nowhere else could they buy anything so delicious.

Mrs. Bumble scrubbed and dusted, washed and waxed, polished and pressed as she had always done. She had bought her husband new slippers made of red velvet. When she entered the bakeshop and saw flour on his beautiful new slippers, she'd get a brush and Baker Bumble stood still while she brushed them off. Flour on the famous Baker Bumble's slippers? Not if she could help it!

223. Everything was back to normal. That is, until one beautiful Friday morning in October. Something happened that upset the peace of *Baker Bumble's Bunnery*.

Baker Bumble had just blown his trumpet. Mrs. Bumble hastily shut the upper door to make sure no dead leaves strayed into the clean bakeshop. Then she spotted a wad of dough on Bumble's right slipper. He saw her advancing on him with her brush, so he quickly flipped his slipper at her. The rebellious slipper landed in the flour barrel. Just then someone pounded noisily on the door, and a deep voice shouted, "Open up in the name of the king!"

224. What a horrible fright!

Mrs. Bumble forgot the copper trumpet, which she hadn't finished polishing. And she forgot Baker Bumble's slipper. With trembling hands she smoothed her jacket and straightened her cap. Suddenly all her old fears returned. That harsh voice outside . . . ! It scared her so! Every word struck like a hammer-blow.

Fear was also stamped on Baker Bumble's chubby face, still red from blowing the trumpet. Hurriedly he limped to the door, a slipper on one foot and a sock on the other. He opened it.

There stood two palace grenadiers. They were laughing. They had scared Baker Bumble and his wife out of their wits as a joke.

This was only the beginning, however.

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Endless Sabbath: Plan for tomorrow, today

by Rein Selles

Mr. Selles is executive director of Alberta Council on Aging.

The Lord willing, many of us will live to a full old age. In growing old, we have the opportunity to share the experience and history of the past with those who are younger. To take advantage of this period of life, all of us, young and old, must develop new attitudes towards aging and retirement.

Many of the difficulties generally associated with retirement can be traced back to the way in which we feel or reflect on those who are retired.

In a society which places a major emphasis on youth and material reward, we project a false image for those who are no longer young or working. In so doing, an attitude is developed which portrays retirement as the finale of life. It is difficult, therefore, for individuals to anticipate retirement while seeing themselves as growing old and becoming "worthless."

Because retirement is a relatively new phenomenon in our society, there are few models or roles on which we can build a successful plan. In the absence of such roles, many people use indicators of success from previous life stages to measure life at retirement. As a consequence, it is not surprising that many associate this period with loss, not gain.

Changing our attitudes begins with a reflection on ourselves. By recognizing the potential of our own contributions, we can extend an equal opportunity to those who are retired.

Making decisions

Since the period following retirement may last from eight to 20 years on average, preparation and planning should be regarded in the same way as preparation for careers. Many people assume that successful retirement will just happen. Research has shown, however, that the greater the amount of planning and the earlier that planning is done, the greater the success of retirement.

Retirement essentially constitutes two major changes — a withdrawal from work and a loss of routine. The impact of these changes affects both partners in a family. A lady whose husband recently retired was heard to say that "retirement is one-half the income and twice the husband." Proper planning should begin with both husband and wife looking at the future together. Any decisions that are made regarding place of residence, activities, income, etc., should reflect the feelings of both persons.

Many wives let their husbands make all the decisions. The danger here is that should the husband die, the wife is totally unprepared to continue planning for the future.

Learn to recognize the consequences of your decisions. By weighing both sides, negative and positive, you can avoid many of the stumbling blocks which face so many people on retirement.

Good planning begins with research. There are a dozen books which outline various concerns at retirement. Some of these will be mentioned here, but an in-depth study is worth the time. An excellent primer to retirement is a paperback by Robert Allen Thomas titled, *Today Is The First Day of the Rest Of Your Life.*

Should you discover that your reading does not cover specific concerns your family may have, there are agencies in the community which can provide counseling or more detailed literature.

If you cannot be bothered with extensive reading, contact your local community college or extension department of a nearby university. Most educational institutions offer one or two day pre-retirement seminars. Such seminars provide participants with a brief overview of concerns and problems of retirement and have professional resource persons on hand to give advice on individual concerns.

Concerns at retirement

What will you do? Retirement offers an unlimited opportunity to pursue those interests which you did not have time for earlier in life. The danger for many, however, is not knowing what those interests are. In preparation, begin a list of activities which cover a broad range from sports, education, community service, recreation and personal devotion time.

If you do not have a background in a particular area such as music, but have a desire to pursue it in retirement, begin by taking a course or lessons now. The greater exposure you give yourself before retirement, the greater the selection you will have.

Because retirement places a burden on the amount of time you will spend together as man and wife, plan to take up different activities. This will also ensure that you have something to share as a couple at the end of the day.

Do not ignore the experience that you have gained from your past. Many retired Canadians have made a significant contribution by donating their expertise to such organizations as World Missions, CRWRC, Canadian Executive Services Overseas (CESO) and Counseling Assistance to Small Enterprises (CASE). The latter two programs are managed by the federal government and can be contacted through your local federal government

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information number.

There are also many community volunteer organizations which rely heavily on the volunteer commitment of retired persons for the delivery of social services to the shut-in elderly. These include: Meals-On-Wheels, outreach, and home visiting. For information on such programs, contact the local social service department in your community or the neighbourhood senior centre.

What about finances? While income at retirement is greatly reduced, the 'cost' of living is also reduced. It is important to realize that while the Canada Pension Plan will provide you with a small monthly income, it is only designed to supplement your personal resources. Determine exactly what you will have in personal savings, investment income, annuities and private pension plans. Ask yourself: Do I need to make more money? If the answer is "yes," then perhaps you should look for a second career on a part-time or full-time basis.

Search out those in the community who are already retired and perhaps they can indicate what the costs of living are at retirement.

The Registered Retirement Savings Plan offers one opportunity for financial planning for retirement while gaining a yearly benefit on personal income tax. You may wish to discuss such planning with your bank manager.

Where will you live? Your home represents not only a major investment but also the tie to family, church, and friends. I have met many

> Retirement is one-half the income and twice the husband.

seniors who have given up their homes to live in the 'golden' communities of Florida, Arizona and California only to regret their decision at a later date.

In evaluating your home for retirement, look critically at these areas:

—Your house may have been a good family home: is it a good retirement home? Are there stairs to climb, empty spaces to heat, maintenance to be done?

—Should you wish to leave, can you do so without worry of vandalism or break-in?

—Do you need the investment income from the house to support you in retirement?

If you plan to move, ask yourself some of these questions: —Will we be close to our family and friends? —Will it limit our activities and plans? —Will we be able to adjust to a new environment?

Recognize in advance the problems that you will face in light of advanced age. Failing health and mobility should be considered in your plans.

Whether you are 30, 50, or 65, planning for retirement is essential for success. With such preparation we begin to grow, as individuals and as a community, toward a new perspective of age — the Endless Sabbath.

Senior citizens will tell you that you do not get "something for nothing" in this life. Any success they have had has come as a result of planning and steady working toward a goal. Even in retirement, and especially in preparation for retirement, we need to plan, and to DO things.

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Alberta government increases aid to Christian schools

by Wilma Vander Schaaf

In January, Alberta Minister of Education, David King, announced the 1980 grants to Alberta schools. The 1980 grants provide for an 18 per cent increase to private schools. This reflects a government commitment to pay eventually 80 per cent of basic per pupil grants to private schools.

Last year, private schools, such as "our" Christian schools, received 60 per cent of basic per pupil grants. This figure will now rise 5 per cent.

Mr. Kryzanowski, president of the Alberta Teachers Association, expressed criticism of the ever-increasing grants going to private schools. He feels that the increase in percentage going to private schools is money that is not available to public schools where the majority of students are. Mr. Kryzanowski fails to give expression to the fact that given a total amount of students, the public schools benefit from the existence of private schools where 35 per cent of the basic per pupil education costs are still redeemed by the school boards, as well as building and extra costs.

Moreover who is to measure the benefits our society will receive from the richness of diversity, and plurality? We are indeed thankful that there is still freedom in our wealthy society, where the Christian schools are not only tolerated but also financially supported. Justice is not completely foreign in our land.

King's Klammer

Visitor's Day

King's College in Edmonton, held a Visitor's Day for interested prospective students, parents or other curious friends of the College, on March 7, from 8:30 a.m. till 1 p.m. Visitors were given the opportunity to observe classes, have a tour of the building, ask questions, receive answers, chat around coffee or lunch with faculty and present students, and in general glean impressions from this particular venture in Christian higher education.

About 50 people attended Visitor's Day, most of them prospective students.

Extra Curricular Activities

A great percentage of students have become active in their community and not all for monetary reasons. Many students have volunteered time, talent and enthusiasm to helping handicapped, sick, youth and worthwhile organizations. That's putting principle into practice.

Canada Student Loan

King's College received word officially that students attending King's during the 1980-81 school year will be eligible for the Alberta counterpart of the Canada Student Loan program. B.C. soon followed suit and other provinces are expected to do so as well.

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1980 Spring Book Issue

MARCH 21, 1980

Worldwide Bible distribution: A survey

by Elske Kuiper

In 1979, the Bible and parts thereof were distributed in at least 1700 different languages in roughly 85% of the world's countries. This seems rather phenomenal when one thinks on the one hand of the hundreds of millions of copies distributed yearly and on the other of the small number of Bible distributing societies that the regular reader of these pages can count on his fingers.

Members of the Christian Reformed Church are probably most familiar with the work of the World Home Bible League and its Canadian affiliate. Most readers will also know of the Canadian Bible Society with its foreign counterparts and of the work of Gideons. Apart from these, there are a number of smaller organizations engaged in Bible distribution of various sorts: on a national level only, to a limited foreign field, or to supply particular evangelical movements.

The Scriptures make their way to people through numberous channels, both organized and private, and their message need not be restricted to the printed form. If one thinks in terms of the entire world population, however, and considering one recent estimate that there are still 200 million people who do not have a Bible in their own language, a goal of total world distribution clearly requires the high coordination of efforts and skills provided by organizations of the sort named above.

Some may wonder, if the only goal is distribution per se, whether an amalgamation of the major Bible societies would not be a faster way of reaching this goal. Scripture distribution however, is not just a matter of circulating Bibles but forms part of a larger ministry. The beliefs of individual societies concerning their role in this ministry constitute an important dimension of and influence on their work. Every society draws its workers from a variety of church backgrounds, yet has an origin and tradition of its own that carries a view of the Bible and the nature of one's responsibility in bringing it to the world.

Some distributors make the provision of Scriptures their exclusive task, while others extend their ministry to include instruction through the publication of Bible study materials and promotional literature. The choice to do one or the other depends for a large part on how strongly a society feels that the Bible should not simply be made available, but must be presented in the light of the doctrine of faith that guides and directs the reader to specific response.

The attitude of each affects not only the extent of its ministry, but the choice of editions and translations it distributes. For some the accuracy and dependability of a Scripture edition is a primary condition for the true understanding of the Christian belief. The Gideons, for example, restrict themselves to the New American Standard Version as the most suitable edition for distribution. A less well-known organization, the Trinitarian Bible Society, is exclusively concerned with promoting the Word of God in its purest form which to date, it believes, comes closest to perfection in the Authorized King James Version.

The actual supply of Scriptures and parts is only the final stage of the ministry of distribution. Each society must provide or find translations, prepare the manuscripts to meet particular local needs, and see to the typesetting, printing and publishing of its materials. How each manages these stages depends on the scope and size of its operations, how it is organized, and the funds it has at its disposal.

Organizations such as Wycliffe and the Lutheran Bible Translators provide much of the translation work but many translations are also done by experts who work on various field missions around the world. The actual printing is done for most societies by outside firms who can meet their particular needs. A few, however, have acquired presses of their own to speed up production when material is urgently needed and to reduce some of their operating costs.

The United Bible Societies and the Canadian Bible Society

The oldest and largest organization dedicated to world Bible distribution is the United Bible Societies with its 65 national members, of which the Canadian Bible Society is one. Established in 1804 as the British and Foreign Bible Society, it now has its headquarters in Stuttgart, Germany, and distributes in 150 countries, in 1700 languages.

The U.B.S. serves as a kind of umbrella organization for its foreign members and auxiliaries. In 1905 the Canadian auxiliaries of the then British parent organization joined to form the Canadian Bible Society. The activities of the United Bible Societies are non-evangelical, that is, they do not actively promote a particular view of the Scriptures or engage in any form of literature evangelism. The members, however, confirm the basic Biblical tenants of man's sin and his redemption through the suffering, death, and resurrection of Christ.

The U.B.S. distributes mainly through established churches and missions throughout the world. In Canada its branch provides translations in 83 languages other than English and French and sells Scriptures in its own district outlets as well as through independent retail stores. Its services include the supply of Bibles to colleges and seminaries, to the Armed Forces, in Citizenship Courts, and detention centers, among most ethnic groups including the Inuits, and its provides editions in Braille, on records and cassettes.

In 1979 the Bibles, testaments, portions and Scripture selections distributed by the C.B.S. totalled 10 million. Nevertheless, the Society states that the gap between supply and demand is wider than ever. Its sales meet only a fraction of its costs: $10,000 a day is required in individual contributions, its greatest source of income.

The Canadian Bible society provides most editions of the Bible including paraphrases, in a variety of forms. Since 1976, when the full Bible edition of Good News for Modern Man appeared, the C.B.S. has released over 450,000 copies.

Outside of North America and Western Europe, the United Bible Societies carry on a vast distribution in South America, most of Africa, Asia, China and Japan. Although the Communist World is difficult to penetrate, the U.B.S. has made some headway in a number of countries. Earlier this year the Bulgarian Government permitted the printing of 25,000 Bibles for which the Bible Society provided paper and assistance. In 1979, it was able to ship the same number of Bibles to Russia, where in that year, 75,000 Bibles were already being printed.

It is interesting to note that the reports on work done in Communist countries stress that it is being carried out through legal channels, a policy

Cont'd on 2

Elske Kuiper is a free-lance writer living in Toronto.

Two Doors

A child's book closes a door behind him,
Putting him where no fears can find him,
Setting aside until tomorrow
His blackest sin, his weightiest sorrow.
That done, it opens another door
Inviting him to invade, explore
A continent too few people find,
The coasts, the cliffs of his private mind.
When he draws near his destination,
The land of his own imagination,
Wonder-struck he will stand and see
Magic, miracle, mystery.
Dragons there spit fire and thunder.
Princesses wait, imprisoned under
Wicked spells — and every youth
Is a youngest son and the soul of truth,
Leaving the castle, poor and spurned,
And galloping back with the tables turned.
There Mary Poppins, never failing,
Slides calmly up the bannister railing.
Alice inhabits a rabbit's hole.
The Borrowers forage. Rat and Mole
Mess with boats. Brave Robin Hood
Robs the rich to reward the good.
The child who roams there comes to know
Peter Pan and Pinocchio,
Cinderella, Babar, Pooh
And Dr. Seuss's fantastic crew.
Readers meet Swallow and Amazon,
The Ugly Duckling — become a swan,
Gulliver lost in a world too big
And Wilbur cunningly dubbed 'some pig.'

Diamond is there on North Wind's back,
Anne Shirley wishing her hair were black,
Ramona the Pest and Johnny Tremain,
The Treasure Seekers, those boys Mark Twain
Wrote into life, Kim, Sara, Crewe . . .
Friends to be cherished a whole life through
Through space, through time, a book can go.
Southern children play in snow.
Inland children ride the waves
And modern children live in caves.
Slave in mines or catch the Plague.
Affluent children have to beg.
Apartment children get to rouse
At cock-crow to go milk the cows.
Kids whose houses feel like cages
Live awhile in orphanages.

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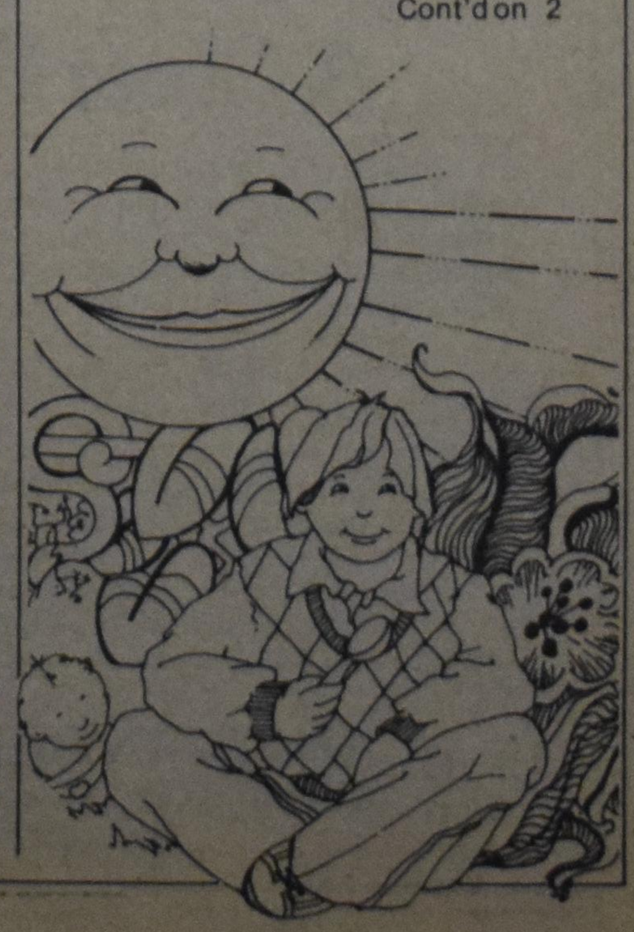

Worldwide Bible distribution: A survey

Cont'd from page 1

supported by all major Bible Societies, including the World Home Bible League. While restrained in its criticism of the Bible smuggling activities which have claimed so much attention in the West, the Bible Society believes such covert operations, when revealed, can be detrimental to religious activities that may be done openly.

In China, the Bible Society has managed to broadcast some 70 hours of Bible reading programmes a month from Hong Kong to the mainland. Little response was received until last year, when the number of letters suddenly increased between January and April from 58 to 3,071. Distribution in Communist nations remains, however, an unpredictable and delicate task.

The character and objectives of the U.B.S. can be traced to its roots in England, the first country in history to translate the Bible into the language of its people. Just as this occurrance had a great effect on the moral character of the nation, so the Bible Society believes will its power be felt in all areas of the world. Although it recognizes that the Scriptures' message must evoke a personal response in individuals, it tends to stress Scripture distribution as a means of influencing the religious, moral and social character of cultures and nations.

The World Home Bible League

While in agreement with this view as an objective, the World Home Bible League states clearly that its presentation of the Bible carries a specific bias. Its doctrine of faith, which emphasizes the personal redemptive work of Christ for individuals as well as society, leads it to the belief that people must be guided in their reading of the Bible towards a personal commitment.

The League was established 40 years ago in the U.S. by William Chapman. During recovery from a heart attack, Chapman was exposed in the hospital to a Gideon Bible. Impressed by this organization, and believing that in giving him his recovery, God has a special claim on him, Chapman dedicated his remaining life to placing the Bible where the Gideons did not come, in the home.

While the World Home Bible League retains its emphasis on home distribution, it works directly through local churches. Since its inception the League has greatly expanded its services to international proportions. It distributes some 4 million Scriptures per year in most areas of the world and supplies translations in 60 to 70 languages. Notably, it publishes 85% of all first translations into a foreign language.

The League brings an evangelical approach to the literature it distributes. Apart from supplying standard and modern Bible editions, it has set up a special arm, the Project Philip Division, which prepares Bible study materials, courses, filmstrips, and programme outlines designed to suit the particular needs of home and foreign fields. The League also provides marked editions of the Bible and publishes "dynamic equivalent" versions, special translations by Wycliffe which have been paraphrased to make the Bible more accessible to certain groups.

The greatest part of the preparation and completion of manuscripts is carried out by the League itself. Translations are provided by Wycliffe, the Lutheran Bible Translators, and the New Tribes Mission, but the format and presentation is prepared by the League. A substantial amount of its printing is done in South Holland, Illinois, on its own presses serviced by a team of volunteers.

Where necessary, the League cooperates with other distributors. In China it works closely with the Hong Kong Bible Society in distibuting Chinese translations in both the Old and New Script, some of which find their way into Red China. For the most part however, it works independently to coordinate the distribution of Scriptures and Bible materials through churches, missions and many other organizations throughout the world.

Funded for two thirds by private donations and for the rest by institutions, the League derives a major part of its support from the Christian Reformed Church whose members' contributions in financial and volunteer aid underwrite most of the costs of New Testament distribution.

The Gideons

The World Home Bible League has developed a ministry quite distinct in its scope and character from that of one of its sources of inspiration, the Gideons International. Since their inception in 1898 in the United States, the name has become a household word to Christians and non-Christians alike in our society. Their distribution of New American Editions in such public institutions as schools, hotels and prisons has been pervasive, and extends in various languages to 67 countries in Europe, Asia, the Far East, Africa and South America.

Apart from an evangelical statement of beliefs, concerning the fundamental redemptive teachings of the Bible, the Gideon's ministry is chiefly directed to the supplying of Scriptures, testaments and portions free of charge and on request.

One area in which their work has lately found fruit is the demand for Bibles in Roman Catholic schools.

Membership in the Gideon society or Brotherhood, as the name implies, is restricted to men, although their work is often actively supported by their wives. The brotherhood is regionally divided into 'camps' of 30 to 40 members who in most cases have led established careers in business, a valuable asset in managing the efficient distribution of Bibles on a large scale.

Other organizations

The work of these three organizations is supplemented by numerous other bodies in many countries whose work in Bible distribution is restricted to national or ethnic fields or is more incidental to a larger ministry. Some of these are listed below as representative of the varieties that may be found.

Whatever the numerical or geographical success of those who engage in Biblical distribution, their value must ultimately not be measured in those terms. To God, a single few response to his Word, whether in a suburban Canadian hotel or in a South American tribe, is equal to a thousand others. The distribution of the Scriptures prepares the way for such occasions.

The Christian Literature Crusade: is dedicated to the distribution of many types of evangelical literature as well as Scriptures. It operates independently of churches in 45 countries, through its 160 bookstores, open air bookstalls and book-mobiles. In Canada it has stores in Toronto and Montreal, which carry French and English literature. The Crusade has a wholesale and printing operation in Fort Washington and publishes its own material in the U.S., India and Hong Kong.

The Pocket Testaments League: publishes pocket testaments and distibutes these in 12 countries. Based in Englewood, N.J., it supplies mostly to mass evangelical organizations.

Scripture Gift Mission: located in Toronto, distributes Scriptures and portions in Canada through such organizations as I.V.C.F.

The Slavic Gospel Mission: operating from Wheaton, Illinois, is one of a number of organizations, mostly in the Chicago area, which publish Scriptures in the Slavic languages for their distribution in Slavic countries.

The Trinitarian Bible Society: is dedicated to "the production and distribution of trustworthy translations." The Society is opposed to the growing distribution of liberal translations through the ecumencial policies of the United Bible Societies. A recent concern has been their cooperative effort with the Roman Catholic church on the production of a *Common Bible* which, the T.B.S. fears, will lead to a reintroduction of those errors which the original Reformation movement so strongly opposed. The Society publishes an impressive series of articles in its *Quarterly Record*, reviewing recent translations of Bible. It provides Gospels and Scripture versions of the Authorized King James Version for distribution in over 100 countries.

A Clear Purpose

For 170 years the Canadian Bible Society has been devoting all its attention to three things:

Translation: Making the Word clear enough for everyone to understand it.
Production: Making the Word attractive enough for everyone to want it.
Distribution: Making the Word accessible enough for everyone to have it by providing it below cost or free.

In 1979, the Canadian Bible Society distributed IN CANADA some ten million Bibles; Testaments, Gospels and Scripture Selections in 85 Languages.

In 1979, the Canadian Bible Society provided $1,800,000.00 for the translation, publication and distribution of the Word of God in 150 countries outside Canada.

Scripture distribution increases each year but the gap between Scripture supply and Scripture demand is wider than ever.

The Canadian Bible Society requires $10,000 a day in contributions.

CANADIAN BIBLE SOCIETY
1835 Yonge St., Toronto, Ont. M4S 1Y1.
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Two Doors cont'd from page 1

Ordinary little girls
Dress in ball gowns, waltz with Earls.
Boys who mope in school all day
Find pirate ships and stow away.
Kids whose sole pet is a fish
Ride bareback any time they wish.
With books, they ease their discontent.
The world is their experiment.
With every page that they are turning,
They're laughing, crying, growing, learning.

A child's book closes a door behind her,
Putting her where no fears can find her,
And then it opens another door
To wishing well or dinosaur.
Baghdad, Peking, Babylon,
Years not yet and years long gone,
Space ships and the Table Round
On printed pages can be found.
Marco Polo, Scrooge, Jane Eyre
And Harriet Welch are waiting there.

Oh, listen, child who looks so lonely,
Whether fifth or one-and-only,
Child who's driving people crazy,
Child everybody knows is lazy,
Child who's terrified of Dark,
Child as happy as a lark,
Busy child or child who's bored,
Child who's left books unexplored,
Come and be bewitched, beguiled
For blessed is the reading child.
Taran, Mowgli, Beth and Jo

Are people you will want to know.
The Middle Moffat, the brave few
Who made up Bilbo Baggins' crew,
Rosemary Sutcliff's Beric, Drem,
Don't miss your chance of knowing them.
(Kate Bloomfield should be on this list
— As sure as I'm an egotist.)
Here are friends for every mood,
Some to fight off lassitude,
Some to sail the seven seas,
Some to share love's mysteries.

If you're a child who haunts pet stores,
Open a book — and these are yours:
Flicka whinnying when you call,
Sounder, Bambi, Rascal. All —
Lassie, the Yearling, Silver Chief
Will bless and break your heart with grief.

May poetry sound in your ear
As soon as you begin to hear
From Jack and Jill sent after water
To poor Lord Ullin's drowning daughter.
From rhymes to put a child to sleep
To lines that make you want to weep
For Browning's Duchess or the loss
Of him who shot the albatross.

Soon you'll grow and then you'll be
Made to read Sociology,
Tricked into seeking satisfaction
From books which boast of "gut reaction,"
Books that hoax and books that hex,
How-To-Do-It books on Sex,
Books where cheaters never flunk,
Where heroes are myths to debunk,
Where cynicism reigns supreme,
Where nobody would ever dream
Of putting in some loving laughter
Or ending 'happy ever after.'

Hurry, child, before They get you.
Delight in reading while they let you.
Acquire that lost-in-a-vision look,
Child with a blessing, child with a book.
Led by a story, come explore.
Shut tight behind you the first door.
Set wide the second and walk through
To all the worlds which wait for you.

Jean Little

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The concordance: Product of the Reformation for the 1980s

by Rev. Johan D. Tangelder

We talk a great deal about the Bible; but are we its diligent students? The reading of scripture is more than the exercise of a traditional habit. It leads us to salvation and teaches us how to walk before God. We need to study God's Word, not only for our own personal spiritual growth, but also for the growth and reformation of the church. We hear complaints about Biblical sermons; so readily they are called dry, dull or not comforting enough. But personal Bible study by the members of the congregation will not only make Biblical preaching rewarding for everyone, it will also drive a pastor to dig deeper into the mine of truth, the Word of God.

The study of scripture takes time and effort. We often tend to read the easy passages rather than the prophets or the epistles of Paul. But all of scripture should be mastered. "All scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work" (2 Tim. 3:16f N.I.V.).

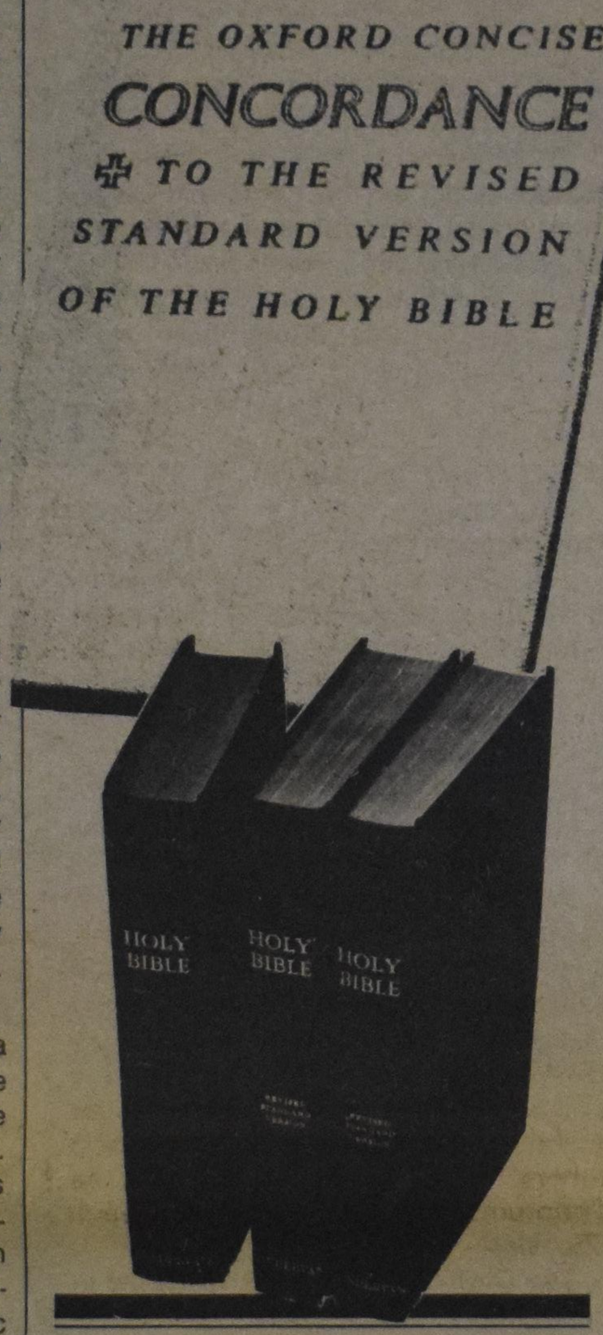
The serious student of the Bible has a number of tools. Included among these tools are a few basic books which he should acquire and learn how to use. These books include various translations of the Bible, Bible dictionaries, maps, books giving information on Biblical backgrounds and a concordance. A concordance is the most basic text a Bible student needs in his search for a deeper understanding of God's Word.

What is a concordance? A concordance is a book which lists every word in the Bible in alphabetical order, except for prepositions and pronouns and the like, with a reference to the place where each may be found. Many times we can call to mind a Biblical phrase, text of passage, but we can't remember the chapter and verse. We may think of a text we want to use for an essay and we can't recall in which book of the Bible it is found or how it is used. Here a concordance comes in handy.

A concordance allows the reader to discover easily, a given word in a certain verse of scripture and to find every reference in scripture where the word occurs. For example, someone may want to know the location of the text about loving your enemies. Under the word "enemy" in the concordance is printed: "Matt. 5:44 — Love your enemies, bless them that curse you." It also becomes apparent from the reference that the word enemy is used over 380 times in the Bible, and the concordance lists chapter and verse in each case.

A concordance is useful when you want to study a theme. For example, look up in the concordance the word "salvation," and note all the references where the word occurs. And to make the study complete, observe the scripture references that have to do with the verb form of the word. In this case, look up "save," "saved," "saves," and any of its other forms. The study of the various usages of these words will give the full-orbed Biblical teaching on salvation.

To give another illustration: You may want to study the meaning of "vine." What did Jesus mean when he said, "I am the vine"? Look up the word "vine"



and notice all the places, beginning with Genesis and on through the Bible to the end of the New Testament, where it appears. So, a careful use of a concordance can give quite an exact meaning of a given word or theme even though you may not know the original Biblical languages.

Where did the first concordance originate? The concordance as we have it today is basically the result of the Reformation. As long as the Bible was rarely studied, even by the members of the clergy, concordances were neither needed nor produced. It is the principle of the Reformation, the appeal to the Bible for authority for faith and practice, and the Reformation's wide-spread conviction of verbal inspiration of the Bible, that lead to the construction and perfection of the concordance.

The first concordance was one on "morals" and was compiled by Anthony of Padua (1195 - 1231). Cardinal Hugo, a Dominican monk, who died about 1262, compiled the first complete Biblical concordance. The first Hebrew concordance was produced by Rabbi Mordecai Nathan. He finished it in 1448, after ten years of hard work by himself and some assistants.

Abraham Trommius (1633 - 1739), a Dutch pastor and scholar, in 1672, completed and published a concordance called *De Nederduytsche Concordantie* of the "Nieuw Testament" which was begun by his father-in-law. In 1685, he published the *Nederlantsche Concordantie* of all the books of the "Oude Testament," Volume I and in 1691, Volume II. It took Rev. Trommius twenty-eight years to complete this painstaking and precise work. After this monumental task, he published his Greek Concordance of the Septuagint. Rev. Trommius must have been a man of infinite patience!

The first English concordance of the entire Bible was drawn up by John Marbeck in 1550. This work doesn't refer to texts, but only to chapters. Marbeck doesn't appear to have been influenced by Robert Stephens' (1545) division of the Bible into verses, thus preparing the way for more exact reference in concordance. Several English concordances of greater or lesser value were superseded by the now famous Alexander Cruden's *Complete Concordance to the Old and New Testaments*. The first edition was published in 1737. It won for Cruden special honour at the Universities of Oxford and Cambridge.

Two further editions of the *Concordance* appeared in Cruden's lifetime, in 1761 and 1769 respectively. Since that time, numerous editions have been published. It is still a standard work. It contains upwards of 220,000 references. The text quoted throughout is that of the King James' Version. In the appendix there is a list of "Proper Names" seldom mentioned in scripture and not included in the body of the *Concordance*. It is small enough to be carried if you want to take it with you to a Bible study session and it is exhaustive enough to give the student the necessary information concerning the English text.

Robert Young's (1822-88) *Analytical Concordance to the Bible* is also a fine work. It was first published in 1879 and has gone through many editions. This work lists the English words according to their Hebrew and Greek equivalents. A new work of this nature is the 1976 *Modern Concordance to the New Testament*. This work is supposed to be joined soon to its Old Testament counterpart. It is compiled by Sister Jeanne d'Arc and is published by Doubleday. It contains listings under 341 themes, tells which Greek word has been used, and serves the King James, Revised Standard Version, Jerusalem Bible, New American Bible, New English Bible, and The Living Bible.

Another new work is *Nelson's Complete Concordance of the New American Bible*, edited by Fr. Stephen Hartdegen, O.F.M. It was published in 1977. It has entries from the whole Bible, in alphabetical order.

Strong's Exhaustive Concordance lists the words as they appear in the King James Version.

Another useful concordance is the *Harper's Topical Concordance* by Charles R. Joy, Harper and Brothers. It lists verses under topics, thus helping one to find a particular verse under a topic. Many verses, for example, do not contain the word "honesty," yet they deal with the subject. In this concordance, verses such as Deuteronomy 25:13 would be listed under "Honesty."

Which concordance to recommend? Of course, you can buy a Bible that already contains an abridged concordance. But I suggest that you use Cruden's. It is relatively inexpensive and excellent for the average Bible student.

Study the Word! The Bible is a blessing only when it is used. "Blessed is the one who reads of the words of this prophecy, and blessed are those who hear it and take to heart what is written in it, because the time is near" (Rev. 1:3 N.I.V.).

Rev. Tangelder is pastor of the East Christian Reformed Church of Strathroy, Ontario.

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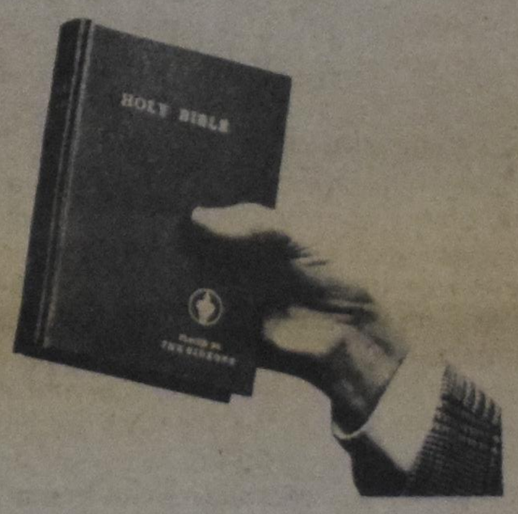

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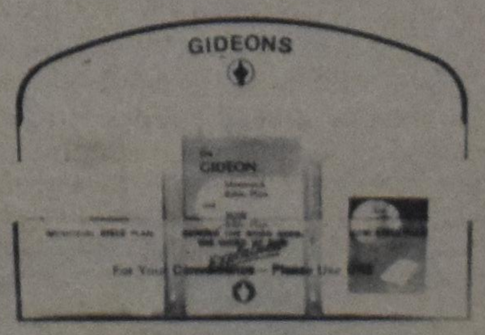

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The Spreading Flame
The Rise and Progress of Christianity from its First Beginnings to the Conversion of the English
F.F. Bruce

THE SPREADING FLAME
F. F. Bruce

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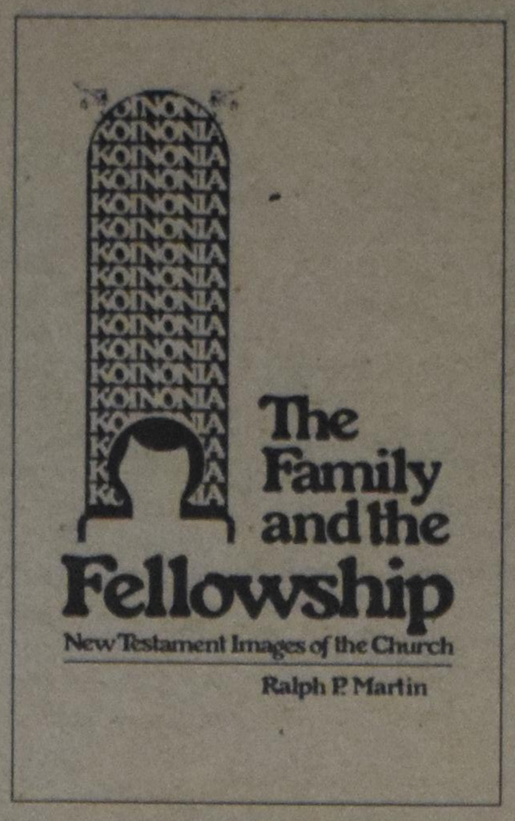

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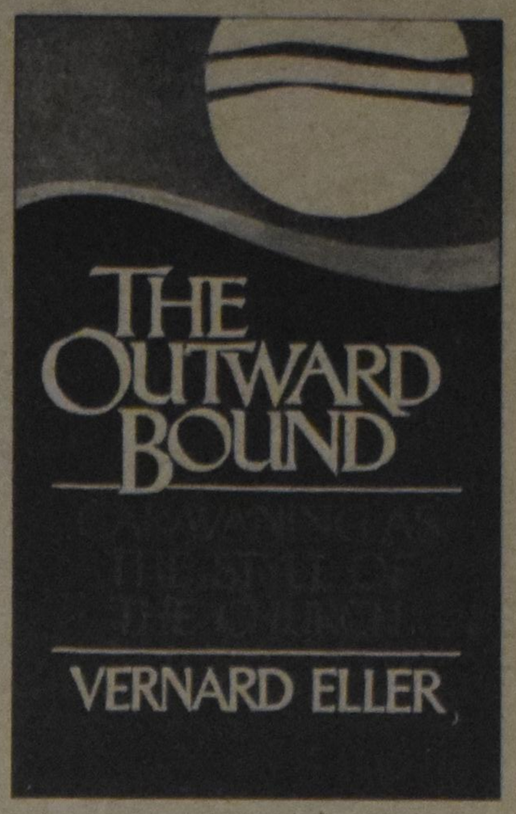

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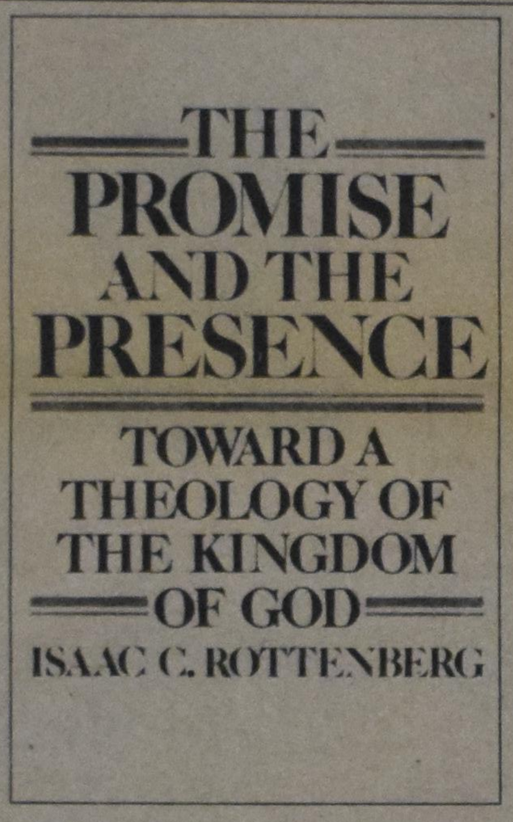

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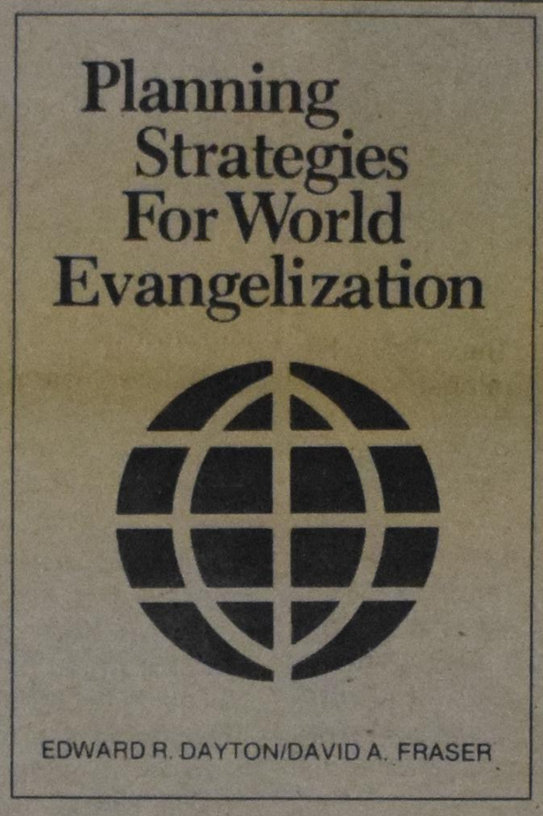

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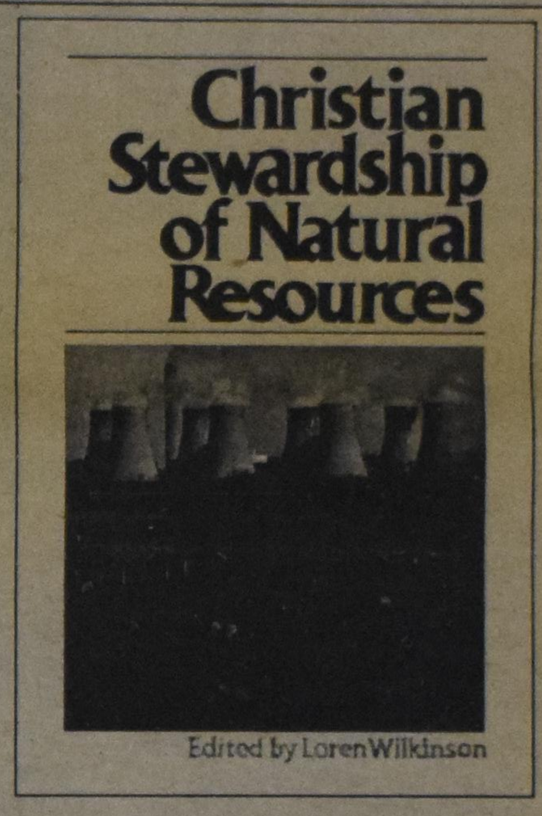

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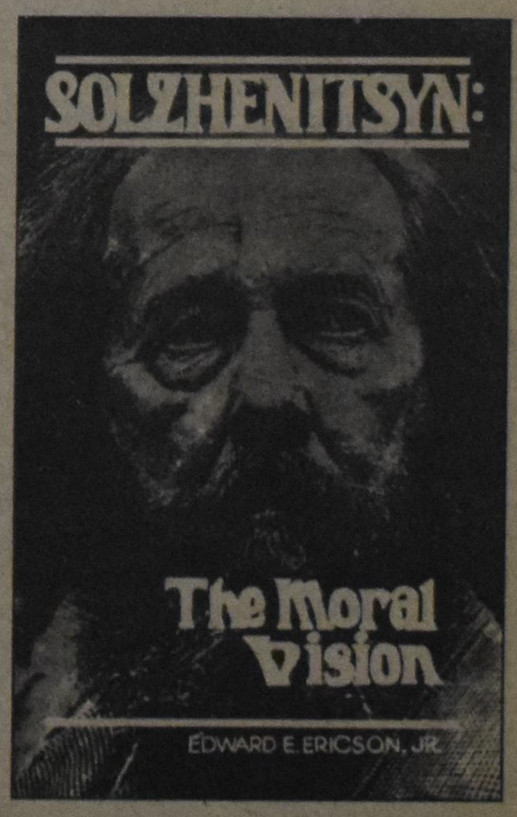

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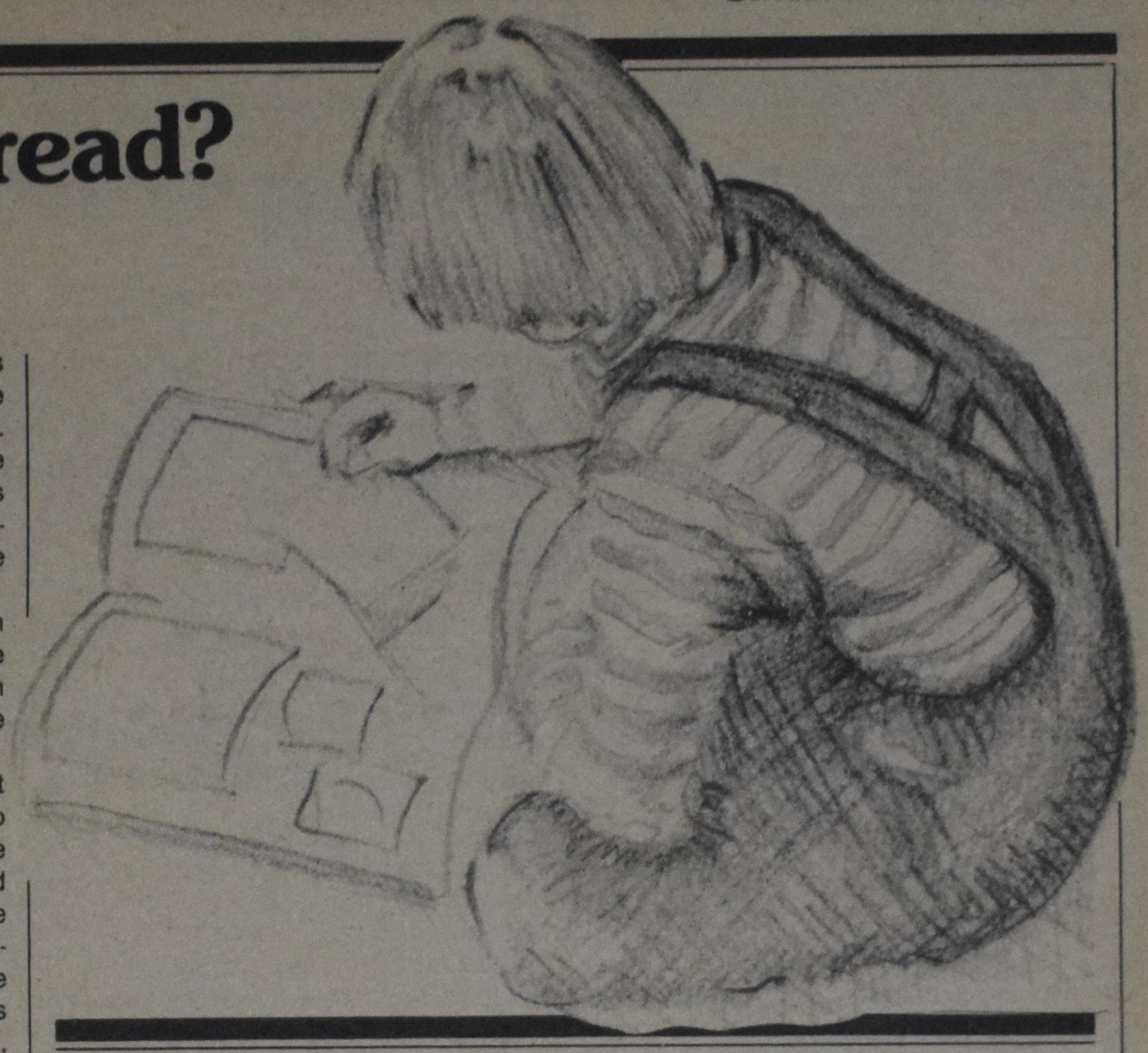
Who will help Johnny read?



by Sally Smid

What parent can forget the day when their youngster burst through the door after school to announce, "Mom, I can read!" And then, as he excitedly opened his reader and demonstrated his achievement with a "Look! Look and see!" his pride was evident.

Learning to read is an important event in a child's life. It has often been considered the exclusive business of professional teachers, commencing when the child is six years of age. Yet parents are actually the first and most significant educators in this respect and they set the pattern for the child's development. Children require more than food and clothing if they are to receive a proper background for reading achievement. Research shows, for example, that the baby who is talked to and loved, responds and develops more rapidly than one who is provided with physical needs alone. As a parent, you can help your child develop language skills through conversation. This involves conscious listening to the child as well as talking with him, allowing ample opportunities for him to describe his experiences and feelings. Meal times can be excellent for discussion. You can point out various objects in and outside the home and have your youngster identify them. In a more advanced version, you might describe an object and let the youngster try to guess its name by asking for hints, such as: "Is it big?" "Is it blue?"

According to the Ontario Ministry of Education, "Reading involves more than sounding out words or letters. It requires comprehension and understanding. Talk with your children as much as you can, and as you do, try to extend their vocabulary. A young child helping his mother prepare a salad may ask, 'Do we put the dressing on now?' If the parent simply answers, 'No,' further conversation is discouraged. If the parent repeats what the child has said and responds, 'No, we do not put the dressing on now,' the child at least knows that his or her original question was phrased correctly. The parent who wants to extend the child's vocabulary might add, 'It's too soon to put the dressing on. The lettuce would become saturated with the dressing and lose its crispness.'"

It is helpful to discuss mutual experiences with your children. Discussion of these experiences will form the basic understanding of what they read. Examine photographs and works of art with your children. Discuss what they see. Extend the part of their vocabulary that deals with shape, colour, and form.

At some point before words can be recognized correctly, individual letters or letter groups must be analyzed and correctly perceived. A child can be given many different experiences with letters of the alphabet. Here are some ways you can help him with his ABCs.

ALPHABET — Divide people in the car (as you are going on a trip) into two teams. Those on the right side look at the signs on the right side of the road, and those on the left side look for signs on the left. Each team hunts for the letters of the alphabet in proper order. The team to go through the alphabet first is the winner.

ALPHABET CONCENTRATION — Make pairs of letters on cards. Mix the pairs and lay them face down, arranged in lines. Have the child turn over two cards. If they match, he keeps both cards and tries again. If not, he returns the cards and the next person plays. The winner is the player with the most cards. Another version of the same game might be matching the small letters with their capitals or matching beginning letter sounds with appropriate pictures (i.e. "m" for mouse).

Look for the letters A to Z in words in newspapers and magazines. Cut out the words and mount them on paper in alphabetical order, underlining the appropriate letter in each word.

Usually a safe response to a difficult word a child does not recognize, is to say, "What do you think would make sense?" or "What sound does this word begin with," or simply to tell him the word to keep the flow of thought uninterrupted, and, perhaps to study the problem words later. If a child stumbles over more than 5 - 10 words in a hundred, the material is too difficult. Always try to reinforce the child, positively, encouraging him to believe that he is capable of reading well so that the task is more enjoyable.

By reading easier material, habits of a good reader — such as skimming — are acquired. Children who stumble over every word can't read for meaning and information is quickly forgotten. The use of a finger as the child reads, should be discouraged. Individual, silent reading should not be accompanied by mouth or tongue movements. These habits slow down reading speed and limit comprehension.

No matter how young the child is, he can find the letters of the alphabet in his favourite books. Let him tell you the letter names. Television programs such as Sesame Street, include many activities from which a child can benefit.

That brings us to television, that culprit which seems to have decreased the time spent reading today. When he/she is asked how television can be used for educational purposes, the typical teacher may respond, "Turn it off." Perhaps this is not a bad idea, but for many households it just isn't a realistic expectation.

"Helping your children become more selective about the programs they watch on television is a responsibility that should be felt by all parents." Frances Chaney recently wrote in the *Hamilton Spectator*, "Once children realize why they like certain programs, they can use this knowledge to judge all of the shows they watch and become more selective, responsible viewers."

Perhaps children can benefit from watching T.V. if parents and children interact and produce book-related experiences which can motivate children to read. Any show such as *Little House on the Prairie*, or, for that matter, cartoons or a football game, can be turned into a learning experience if the right questions are asked and children are encouraged to think about the program. You might ask questions such as: • What do you think will happen next? • What was the main point of the show? • What would you have done if you had been the main character? • Are the characters realistic? • Could you make up a new ending for the show?

Of course, in order for these efforts to be successful, both parents and children should view the show together. A wise parent realizes that there is a time when the T.V. should be turned off and other activities encouraged, including time for family reading, individually or collectively.

Many a toddler can be observed "garbling" his own "words" from behind an upside-down story book. Children imitate adults. If we sit in front of the T.V., so will they. If we want our children to feel that reading is important, they must believe that we, as parents, feel it is important, too. Parents should show their children that they read and enjoy it, that reading is useful and necessary as well as pleasurable. Research has shown that a positive parental attitude toward reading is one of the most important factors affecting a child's progress.

Children learn to read by reading. In the home, an atmosphere that offers opportunities for reading is important. Children should be surrounded by a variety of reading materials and a quiet reading time should be planned each day.

Children may be encouraged to join and use the public library. A wise parent will assist a child in choosing good literature at the child's reading level. It is also important for a child to have his own books — they aways make excellent gifts for any occasion. A special place should be provided for them so the youngster can learn to take proper care of them.

If your child does not show much interest in reading, try leading him to books by way of other interests such as books or magazines on a favourite hobby, sport or personality. Dictionaries of various levels are a valuable asset in the home. A child's vocabulary can also be strengthened through the use of games like spill-and-spell, scrabble, or word bingo.

A child needs to be read to. As a result, he will become more eager to read by himself. Listening to stories teaches concentration. Ask your child questions about the story and its characters, and encourage him to express his thoughts about them. Some reading authorities say that in order for a child to be ready to read, he needs to have been read to from a book by someone he loves.

The youngster should realize the fact that reading is a necessary skill, from understanding the Bible to reading a recipe. He could be asked to read out road signs, programs for the T.V., and words on food packaging. Language is an integral part of life. Reading skills are necessary in the study of science, math, history, and all other subjects.

The concern about reading is such a political, economic and social force in education, that most children have not had proper balance of reading and writing. When writing is neglected, reading suffers because of the neglect of a child's expression in writing limits their understanding from reading.

Writing can begin very early for many children. What two-year-old doesn't enjoy "writing" his name in a card to grandma? It seems obvious that children wish to encode their own

Cont.'d on page 9

Mrs. Sally Smid is a part-time art teacher (grades 1 - 8) and a teacher-aid in reading at the Athens (Ontario) Christian School.

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Why don't you learn to grow up?

by May Drost

No wonder
Grownups
Don't grow up
Anymore.
It takes a lot
Of slow
To grow.

Eve Merriam

Mowed lawns, painted fences, made beds, washed cars are low on most kids' list of priorities. Many an enterprising youngster can think of more reasons to let the grass grow than you can to cut it. Unmade beds have advantages; ask any kid — if you don't make your bed, you can start sleeping where you left off. It's a total waste of time to wash a car (unless you're sixteen and it's your own car). Precision is not important when you're folding your pajamas, but it's of the essence when you're trying to get a ball across the plate.

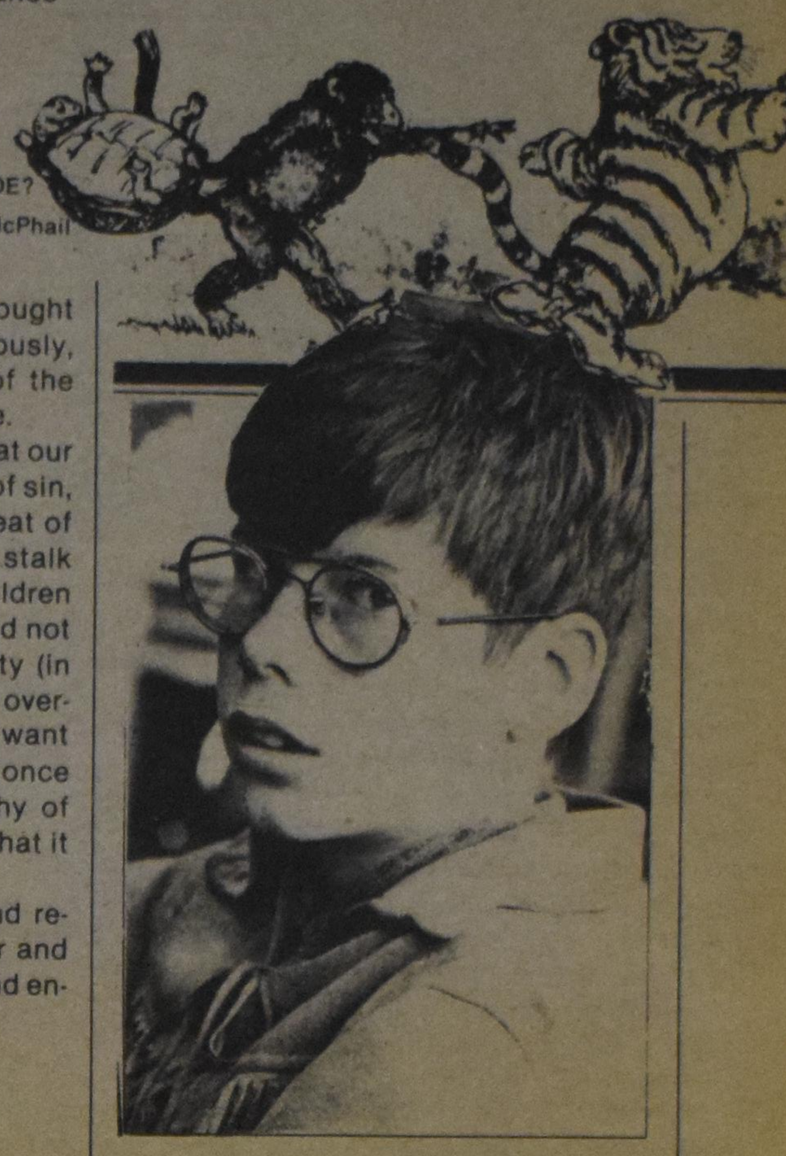
In short, children are different from you and me. They have, for example, no sense of time — at least they don't have our sense of time. They have no sense of propriety when it comes to dress; adolescents especially insist on costumes as opposed to clothing. Children have no consistent sense of duty or responsibility as we, adults, see it. In spite of our best persuasive efforts, they continue to prefer roller skating to catechism. They don't know what decorum is: they often behave badly when there's company, and they tell things they shouldn't. Cleary they don't share many of our priorities.

There are exceptions on both sides, of course. When I was a child, my mother once told a story about some people in our small town in Holland, who, during the war, went to the movies when they didn't have enough money to buy respectable footwear. (It occurs to me now that perhaps there wasn't any respectable footwear to be bought, but I don't remember that being mentioned.) In any case, they would walk to the movie house, as my mother described it, wearing one leather shoe and one wooden one. She cited this as an example of financial irresponsibility (not to mention social impropriety). But I remember thinking, as she told it, that mismatched footwear was probably a small price to pay for getting to see a story on a magical screen. Nevertheless, it was a case in point, I suppose, of adults acting like children.

Children, as I started out by saying, don't make much of a distinction between enjoyment and responsibility. We've all heard kids yelling at each other in moments of frustration, "Quit fooling around, and get playing!" Canadian poet St-Denys Garneau in "The Game" describes child's play like this:

He arranges words for you as if they were simple songs
And in his eyes one can read his mischievous pleasure
At knowing that under the words he moves everything about
And plays with the mountains
As if they were his very own
He turns the room upside down and truly we've lost our way
As if it was fun just to fool people.
And yet in his left eye when the right is laughing
A supernatural importance is imparted to the leaf of a tree
As if this could be of great significance
Had as much weight in his scales
As the war in Ethiopia
In England's....

WHERE CAN AN ELEPHANT HIDE?
by David McPhail; illustrated by David McPhail



Children seem to realize that one ought to take enjoyment (playing) seriously, that enjoyment, in fact, is one of the reasons to be alive in the first place.

Now, I'm as aware as anyone that our world is groaning under a burden of sin, that we earn our bread by the sweat of our brows, that starvation and war stalk about. But I would have my children keep a sense of proportion: I would not like their feelings of responsibility (in the "adult" sense) and guilt to overcome their need for enjoyment. I want them to know that their world was once so good that Christ saw it worthy of redemption. I want them to know that it will be good again, one day.

We, adults, who feel rushed and responsible, how can we ever foster and maintain a sense of playfulness and enjoyment? How do we achieve a sense of proportion about priorities? Well, the people in my mother's story decided apparently, that the movies were more important than any war. I fancy that they saw the war as an interruption, an upheaval. They refused to let it disrupt the pattern of their lives any more than was necesssary. My example oversimplifies the matter, of couse, and I do not mean to say that a careless hedonistic lifestyle is preferable to a more responsible one. I do mean to say that a responsible lifestyle takes into account the human need for creativity, for enjoyment, and for genuine rest. "It takes a lot/ of slow/ to grow." "In quietness and trust shall be your strength." "He makes me to lie down in green pastures." You can make your own list of quotations about tranquility and rest, and their restorative powers.

So when your child doesn't feel like washing the family car, do you let him sit in the sun while you wash it yourself? Not at all. What we need to do in our Christian families, it seems to me, is to define more carefully than we have done, "rest" and "enjoyment."

Rest does not necessarily mean inactivity; enjoyment does not preclude work. In other words, you can rest while working up a sweat in your rose garden, and you can enjoy milking the cows or mowing the lawn (maybe you have a riding lawnmower?) Being creative, too, doesn't have to involve literature, or painting, or ballet, or music in any sophisticated way. You start, always, with the talents and resources you have, and you grow from there.

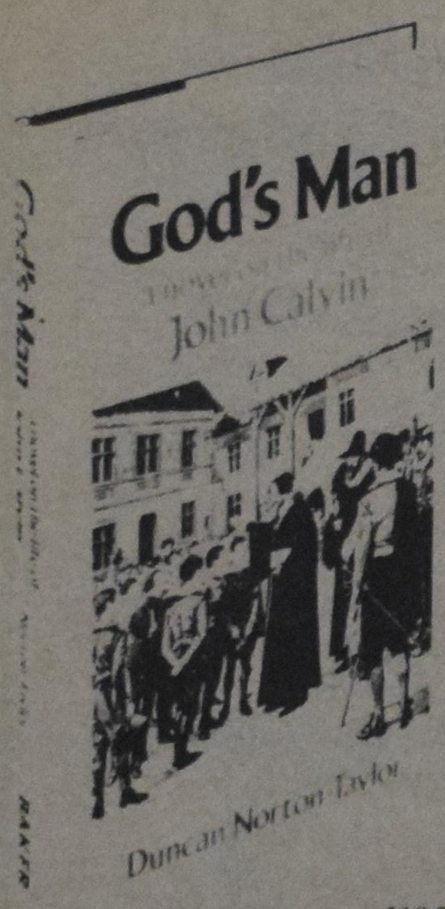
All this is perhaps pretty self-evident, at least on a theoretical level. But what happens in our Christian communities is that we don't seem to have time to rest, and because of that, we have lost some of our capacity for genuine enjoyment. What we mean by enjoyment is usually "entertainment": the movies, T.V., dinner and drinks, roaming the shopping malls, a bestseller novel. In many cases, an entertaining situation requires of us that we be present — and nothing more. Genuine enjoyment involves our personalities, our talents, our imaginations, our sense of playfulness.

Well, I see that I've assumed a hortatory stance again (My brother says you can spot a teacher a mile away, there's something about them), so I'll hastily climb down from the soap box. Anyway, this is a C.C. Book Issue and I'm supposed to be talking about books, books for young people.

My mother's story — how useful it's turning out to be! — if it shows nothing else, at least it shows that we need an outlet of some kind for our imaginations. Reading, or course, provides one such outlet, and there are more opportunities at the moment for wholesome choices in books than there are in the other media: magazines, T.V., radio, and the movies. Mind you, the adolescent book market has become a large and lucrative one, and some incredibly poor books have found their way into school curricula as well as homes. This is not to say that every old and "classic" book is good and every contemporary book is bad and/or superficial. This is where good judgment based on a broad reading experience comes in. Knowing the difference between entertainment and enjoyment is crucial as well.

Children and young people are often fascinated by books that feature romance, terror, suspense, a lot of hype and nothing else. "I read these books for kicks, and that's all," a youngster will say. But that's *not* all. Such a youngster has been given jokes for humour, one-dimensional characters for real people, coincidence for plausible situations. His lack of judgment has been exploited. He has, in a manner of speaking, been given stones for bread — or entertainment for enjoyment, if you will.

Besides being attracted to books that provide excitement and romance, many youngsters are very interested in those that provide "realism." On the surface



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GOD'S MAN
a novel on the life of John Calvin
by Duncan Norton-Taylor

An editor of TIME and FORTUNE meets John Calvin

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Dr. Norton-Taylor formerly served on the staffs of TIME and FORTUNE magazines.

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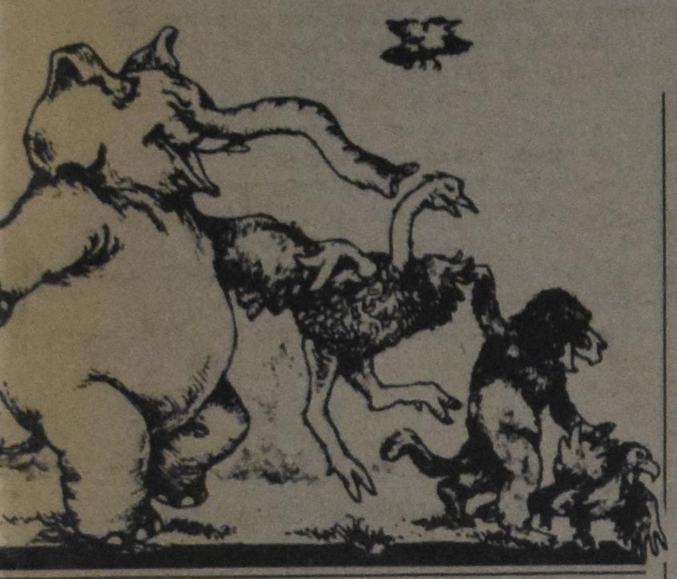

this would seem to be a good thing — realistic books should at least provide a bit more honesty in their depiction of people and their world than do the slick entertainers. But the authors of this kind of fiction are, of course, highly selective when it comes to the "facts" they choose to include.

Many of the books published during the '60s and '70s deal with matters such as divorced parents, life in juvenile detention centers, adolescent sexuality, gang rivalries, destructive family relationships. I suppose these are all legitimate topics, but the underlying implications often disturb me.

The '60s ushered in the cult of "do your own thing," and I find that self-expression, self-realization, and plain old self-centredness receive too much approval in fiction produced during and since that decade. I'll mention a brief but fairly typical example from what is really a fairly perceptive book: *Anastasia Krupnik* by Lois Lowry. A couple approaching middle age announce to a nine-year-old daughter that they are expecting another baby. (The proper tests have been carried out and there is no evidence of Down's syndrome. The unborn baby is a boy). The daughter becomes very angry and states flatly that she should have been consulted. That is only the mildest of her negative statements. Judy Blume and Paul Zindel are two other contemporary authors whose characters, both children and adults, I would find very hard to love or live with.

Canadian author Margaret Laurence once said that every good writer is something of a moralist in that he/she shows up sordidness for what it is. If that is so, then many authors of children's fiction do not "disapprove" nearly enough of some of their characters. A good deal of parental guidance and involvement is called for if children are to benefit from this kind of reading. Children from Christian families are sometimes fascinated by the "naughtiness" they encounter in books, and they need help in evaluating worlds that are quite unfamiliar to them. And, in spite of the fascination they might have, it's unsettling to read a book that hasn't a single character they can really identify with, or that comes to a conclusion that obviously fails to affirm their own values.

You people are not only interested in their here-and-now-world: they want to read about "The Future" also. There are plenty of futuristic novels to cater to this interest. Many are very poor and fall into the "books for kicks" category. Many of the ones that are worthwhile are at the same time somewhat disturbing — again not because of the subject matter but because of the underlying implications. A couple of examples will help to illustrate this.

In both Robert Cormier's *I Am the Cheese* and William Sleator's *House of Stairs*, governments have become totalitarian powers, and technology has become satanic. In nightmare settings, youngsters try to hold out against the mind manipulators. At the end of *I Am the Cheese*, the main character pedals pathetically about the grounds of a "mental institution." In *House of Stairs*, three persons in a five-person experiment end up as snarling destructive beasts who react to the flashing of a light. The two who hold out nearly to the end manage so long, because of some basic human decencies, one because of an indomitable will to survive, the other because of integrity and, above all, a need to love.

None of us who take *Revelations* seriously have any illusions about the kind of world that may be in store for us or for our children, and we know too that the human spirit of itself cannot withstand the powers that will be unleashed. It will not do to frighten a child unduly; if we want him to become aware of the possibilities for the future, we must take care that he is even more keenly aware of the for-sure return of the King.

Other books that seem to be very appealing to young people at the moment are those that deal, not with the future, but with the past. *Anne of Green Gables, Little House on the Prairie, Rebecca of Sunnybrook Farm*, even *Little Women*, are being read with enthusiasm, especially by girls. In some ways these books are reassuring antidotes for the much grimmer contemporary fiction. But nostalgia for the good old days is not the same as honest portrayal of the past; sentimentality is no substitute for genuine feeling; simplistic distinctions between virtue and vice are not ultimately satisfying. Once they've read these very engaging books (many times, probably) children should be encouraged to move on to other things.

I've mentioned just a few types of books that children and young people seem to be interested in these days, and I've tried to explain why parents should be aware of their children's reading habits. There are many fine authors of fiction for young people, and with a little guidance from us our children will want to become acquainted with them, and will learn to enjoy their books in a spirit of critical appreciation.

I just need to repeat that the only reason for any kid to read any fiction is enjoyment, and that enjoyment, rightly defined, is essential for growth.

Mrs. May Drost is a free-lance writer, formerly an English teacher in London Christian High, living in London.

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"It is pure joy, although not easy, to read the works of the late Dr. Klaas Schilder. We wish to thank G. van Rongen and W. Helder for this translation, a labor of love for them no doubt, but by far not an easy task. We congratulate them on a job well done. Dr. K. Schilder died on March 23, 1952. He was a unique gift of God to the body of Christ. He was poet - philosopher - theologian - pulpiteer - pastor, all in one. Whatever can be read of Schilder in English ought to be read."

Dr. A.C. DeJong, *The Banner*

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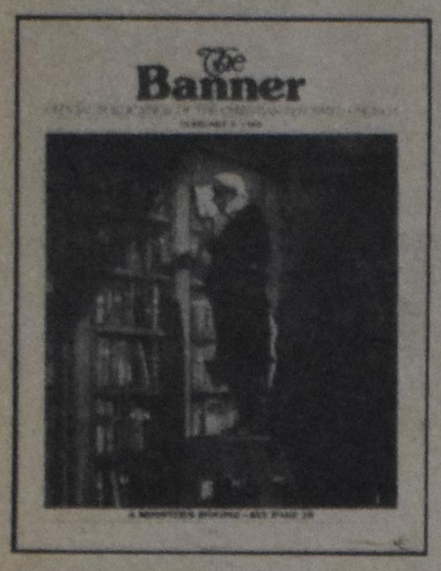

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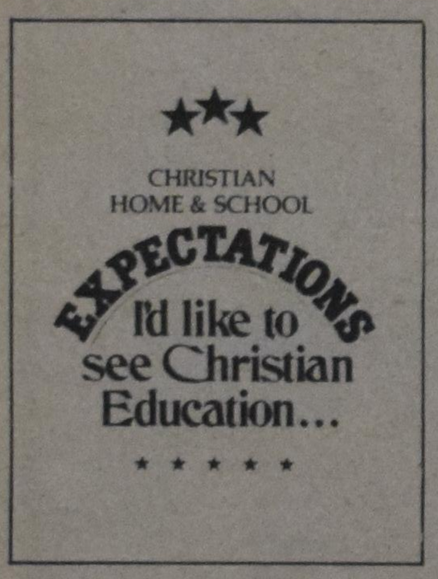

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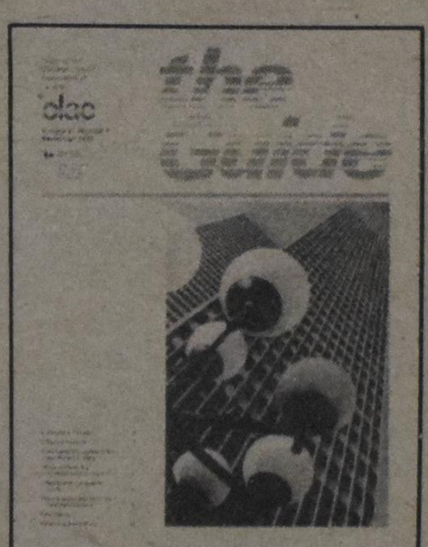

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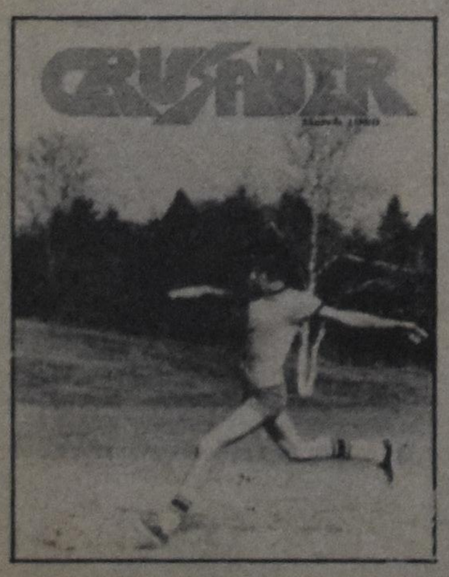

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Easing into the religious market

by Magdalena Vander Kooy

McClelland and Stewart, Canada's major commercial publishing house, recently announced a decision to clear its warehouse of books by forty of its eighty-five authors belonging to the Writers Union of Canada. Like most Canadian publishers, McClelland and Stewart is meeting the '80s with a determined tightening of the belt. Rising paper costs, an economy in recession, and the growing dominance of bookstore chains give cause for little joy in the national book trade.

In the face of this grim situation there are a few entrepreneurs rash enough to develop a whole new field in Canadian publishing: religious books for the layperson. G.R. Welch, Horizon House, and Paideia Press, Canada's three most productive religious publishers, have all made their publishing debuts since 1975. PMB Industries, presently a book distributor for American firms, has plans to publish within the next few years. At the same time two denominational publishers, the Anglican Book Centre and the United Church's Canec Press, are expanding existing activities to include more books of general interest. "Religion," suggests a publishing trade journal, "is up in a down economy."

What is the state of the industry in 1980? Should Canadian Christians meet these developments with eagerness, or should they approach critically as religious books become big business in a world of born-again celebrities? A survey of the top publishers suggests both reactions may be in order.

At. G.R. Welch, Al Haid is matter of fact when asked why he ventured into publishing. "It was the natural, responsible thing to do," he says. "It follows the pattern of Canadian publishing. Almost every Canadian publisher started out as an agency house like Welch, and then poured the profits of book distribution into indigenous publishing."

His company is probably best known to Canadian readers for publishing David Mainse's *100 Huntley Street*. In fact, Welch's whole catalogue reads like a Who's Who of Canadian Evangelical Christianity: Paul B. Smith (People's Church in Toronto), Nell Maxwell (Women Alive), Maxine Hancock, and Lee Bryant.

In addition to publishing originals, Welch has also been active in buying Canadian rights to foreign titles. Under this program it has come out with Canadian editions of such classics as William Barclay's *The Daily Study Bible*, a commentary in seventeen volumes; and Oswald Chambers' *My Utmost for His Highest*, a book of daily meditations which has just undergone its fifty-fifth printing. In its turn, Welch sells foreign rights for its own books. Logos International, for example, has bought the rights to *100 Huntley Street* and released an American edition.

Haid is an outspoken proponent of specialization in publishing. That few secular publishers succeed with religious books fails to surprise him. For one thing, the overdominance of their regular lists overshadows the religious lists. "Besides, they don't understand it," he says. "I, for example, couldn't publish for the Reformed market because I don't understand it." He admits that this is a case of extreme specialization but at the same time, is keenly aware that the makeup of the Christian market is varied and complex.

This consciousness is reflected in the very structure of his firm, the Triwelch Publishing House. Haid describes G.R. Welch as the conservative (theologically speaking) division of Triwelch. Welch serves Christian bookstores exclusively, carrying both its own books and those of a number of important American houses such as Abingdon, Fleming H. Revell, and Word. For liberal Christians, Triwelch has a second division called Trinity Press. Trinity is coming out with its first book this fall and is also a distribution agent, serving secular stores with the best-selling Welch titles as well as with a wider range of materials which includes secular publications.

Asked about the rationale behind this inclusion of secular materials in their lines, Haid says, "It's a marketing technique. It gives us something of clout with which to approach the general book store. With only our own books, the number of titles a buyer would be interested in would not warrant his time. Ideals Publications opens up that market by making the general call a profitable one."

Haid sees the role of the Christian publisher as similar to that of the secular publisher. He brings the writer and the consumer into focus, he says. They need the publisher to meet. First and foremost, Triwelch is a business enterprise. While he is interested in getting good Canadian religious material into the marketplace, he is emphatic about his not being an evangelist, but a publisher.

Michael Boyle of PMB Industries (the initials stand for Patrick Michael Boyle) is another person eager to capitalize on the potential he sees in the religious publishing market. Not actually publishing yet, Boyle is certainly busy in the wings. He set up PMB as an agent house three years ago with a view to making the money required to start his own publishing. The company now sells a variety of religious and secular materials to schools, Sunday schools, and book stores.

Boyle sees the market ripe for theological books for lay people. He says he will shortly be looking for manuscripts on family life, personal life, aging, business, and the like. Fiction is an area he intends to avoid. His experience tells him that non-fiction sells the best.

Asked if PMB was a Christian firm, Boyle fumbled for thoughts: "We do serve the secular and school market," he said, "but there is a definite Christian tone to us. Even our self-help materials are filtered through a religious humanist attitude. The Christian market, though, is very, very good."

In contrast, Neil Foster of Horizon House in Beaver Lodge, Alberta tries to downplay the commercial side of his operation. Horizon House is an extension of Foster's evangelistic activities which include international crusades and Bible conferences. As a publisher Horizon House concentrates on selling light reading in a mass market format,

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Ms. Magdalena Vander Kooy is librarian at Toronto Christian High.

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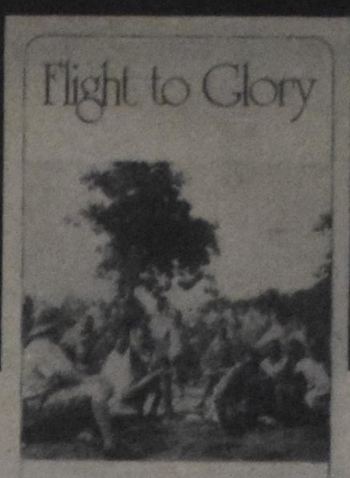

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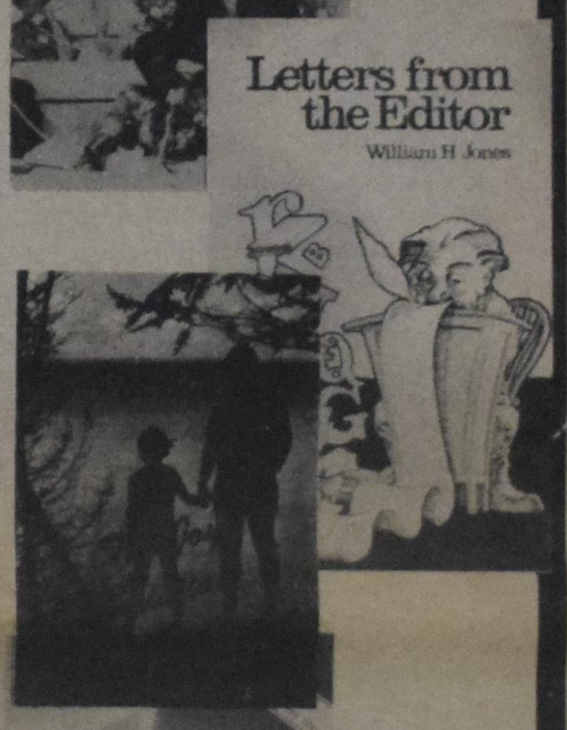

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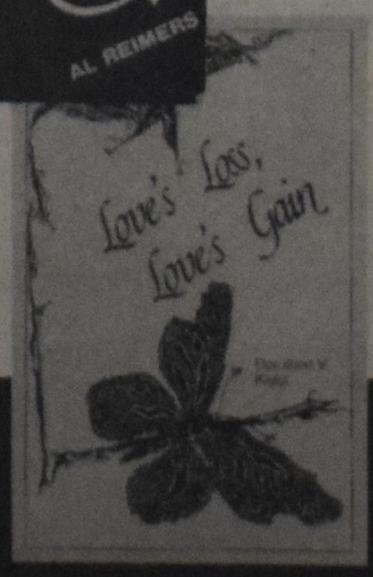

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Easing into the religious market

Cont'd from 9
aiming at the man on the street with a reading interest level of fourteen years. "I would hardly read what I publish," Foster says openly, "but this is the stuff that sells."

Foster may belittle the significance of Horizon's sales, but few Canadians can can hold a candle to them. Producing cheap mass market paperbacks, he averages between 10,000 and 25,000 per print run, compared to Welch's average of 5,000. One of Horizon's titles alone, *Dam Break in Georgia*, has sold more than 200,000 copies. One reason for such figures is unorthodox selling techniques. Horizon has deliberately avoided book stores because of the small numbers involved in orders. Instead the company sells many of its books at conferences and crusades; through "Christian rackers" (Christians who set up paperback racks in supermarkets, restaurants, and drugstores); and through a program called Successful Living, an operation which sponsors home parties along the lines of Tupperware parties.

Foster admits that Horizon House is one-sided in its evangelistic outreach. "If we'd publish more thoughtful books we could influence the direction of evangelicalism. The problem is, the sales are not there."

Without a doubt he discovered where the sales are: they are with the impulsive buyer of sensational stories, and mostly in the United States. Horizon takes advantage of the duty-free status of religious books to market them across the border, claiming it would be unable to sustain itself in Canada alone. At present, U.S. sales account for 70% of total sales volume.

Meanwhile in St. Catharines, Ontario, John Hultink of Paideia Press is making his own mark on the industry. Since Paideia came out with its first book in February, 1977, Hultink has published sixty-five books and has plans for twenty-five more by the end of the year.

As most *Calvinist Contact* readers know, Paideia is heavily translation-oriented and geared for the Dutch Reformed immigrant market. Eventually it hopes to publish more English-language originals and to sell to the broader evangelical community. The present phase, however, is for Hultink, the realization of a dream long held. Since his days at Calvin College, he has wanted to make the richness of the Dutch Reformed vision of life accessible to the English-speaking world.

Publishing has both an economic and an evangelistic aspect for Hultink, though neither forms the measure of success of one of his books, he says. He aims, rather, to provide his readers with good, wholesome literature that will deepen and broaden them and present them with the joy and newness of life as it is lived out in the face of the risen Lord. Certainly Paideia is not yet a profit-making operation, depending so far on outside sources of income.

Paideia's list reflects a commitment to the total family that is very important to Hultink. He has so far deliberately stayed away from scholarly works, in contrast with another Reformed publishing house with which he was once associated, Wedge Publishing Foundation in Toronto.

Contrary to popular opinion, producing academic materials is not an exclusive concern of Wedge. Dr. Bernard Zylstra, one of its founding members, admits that it has given this impression because of its link with the AACS and with the Institute for Christian Studies. At its outset ten years ago, Wedge had three main goals, of which the first two were certainly academic in nature: to distribute Reformed materials in Canada, to provide a publishing outlet for the AACS and the ICS, and to establish in Canada, a Reformed Publishing House.

Josina Zylstra, present director of Wedge, says that they are now working at meeting the third objective in a broader sense by developing a larger market for their books, one which is less profoundly academic. To be able to succeed in this, Wedge will have to overcome a historically-based association that is very strong.

Wedge can hardly be called a business. It has status in Ontario as a tax-deductible corporation for the publication and distribution of educational books and depends upon donations for most of its income. Such status allows it to publish works, which, while of limited interest, do have a message that needs to be communicated. As Dr. Zylstra put it, Wedge is based more on idealism than on business.

Another Toronto publishing firm that is currently changing direction is the Anglican Book Centre. Traditionally ABC has been simply a publishing arm of the Anglican Church, producing liturgical works and pamphlets. Now books like *This Land is not for Sale* and *Moratorium* on their list reflect a much broader objective.

"Our prime purpose is still to serve the Anglican Church," says Mrs. Ryan, who is in charge of sales and promotion. We would never publish anything that is at odds with the church. At the same time, we are expanding our operation to serve a much larger audience of lay people."

Mrs. Ryan is particularly excited about ABC's role in national publishing. "Most of the religious books in Canada are imported," she says, "and it's not for lack of good authors here. Our task is to make good writers known. We have to convince Canadians that what we have to say is worth something." She adds, though, that finding good authors is a problem because potential writers themselves often need to be convinced that they should write a book — it may never have occurred to them.

For distribution the ABC depends on its own mail-order program and on Christian book stores.

The United Church has a different history in publishing. At one point, the church owned Ryerson Press. This operation grew to the point at which it finally got out of hand, and was sold to McGraw-Hill. "We got our fingers burnt with Ryerson Press," says Bob Plant. "We're only just beginning again to look into publishing books of general religious interest."

Presently the United Church publishes through Canec (Canadian Ecumenical) Press in Don Mills, Ontario. Though they look mostly at Sunday School curriculum materials and devotional and liturgical works, they also print works on social issues like multinational corporations and the Nestle's boycott.

What does the future hold for Canadian religious publishing? Most publishers and booksellers agree that the boom is already leveling off. Increases in sales, they predict, will likely be inflationary and not be based on unit sales. In kinds of materials published, they already experience a shift in demand from personal testimonies to Bible study materials. The trend seems to be toward books which deepen understanding of one's beliefs.

Al Haid at Welch does have one dream for the future about which he is very excited. I asked him to explain a reference in another article in which he was quoted as wanting to be another Harlequin. "Harlequin," he says, "is a publishing company phenomenon. Think about it. Who buys books and where? Women do, in the supermarkets and drugstores. And why? Because they want to be entertained. That's what appeals, light-hearted romantic fiction."

Christian women, Haid has figured out, want to be entertained as much as anyone else, but they don't feel right about reading Harlequin romances. Haid is going to give them that sort of thing with a Christian veneer. "It's formula publishing," he says. "I don't have the formula yet, but I will."

In fairness to Haid, he has his rationalizations ready. He sees such literature as a carrot with which to draw nominal Christians into more serious reading. Personally, I am not convinced. I hope rather that the future may bring us Christian fiction that is written with the same integrity that is reflected in the bulk of the Welch list.

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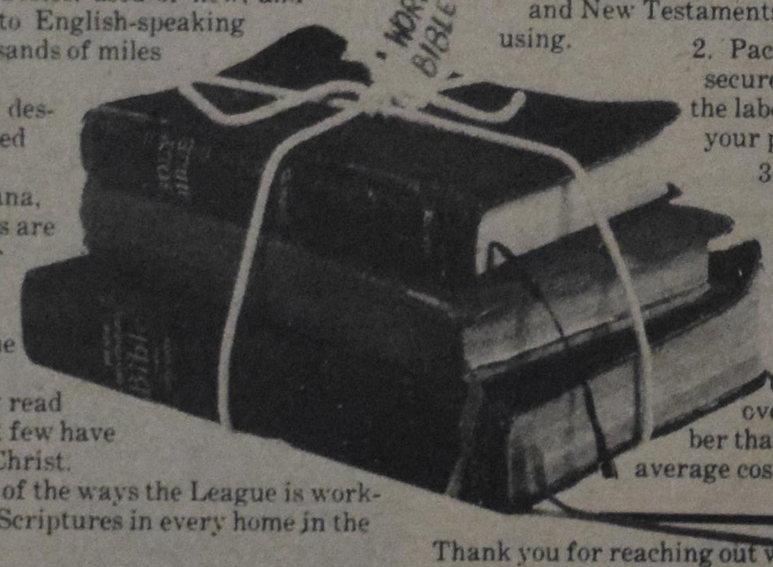

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BOOKS

Who will help Johnny read?

Cont'd from 5
thoughts in writing.

If you are going to help your child write at home, it is good to provide him with lots of paper, pencils, and other needed supplies. Have a place where he can paint, crayon, or cut-and-paste without having to worry about making a mess. He can be encouraged to write stories about his art work or start a scrapbook of favourite pictures, accompanied by his own comments. If he isn't old enough to write himself, you can help him by writing down his thoughts for him.

As a manual skill, writing depends on muscular co-ordination. Children can be helped to develop this kind of co-ordination through such activities as painting, work with clay, use of scissors and crayons. Again, it is important that parents emphasize legible handwriting by writing that way themselves.

Language skills are also enhanced through the use of listening activities.

The Bible tells us that parents are responsible for the training that their children receive and that role should not end when the child begins his formal education. Parents remain the single most powerful influence throughout the child's school years. The best way for them to show their children they care about their progress at school is to take an interest in their work and efforts.

Caring and sharing are the parent's most important contributions. If parents care enough for their children, to provide them with experiences that are good learning opportunities, together with an atmosphere that inspires them to make their best effort, they are giving them the support they need for developing reading and writing skills.

A Reformed publishing foundation?

by Theodore Plantinga

When we hear talk of foundations, we generally think of the rich. Don't wealthy people establish foundations to hide their money from the taxman? That's how it sometimes looks from the outside. We are inclined to shake our heads in disapproval. Doesn't that money belong in the government's treasury, where it can benefit society as a whole?

Let's pause here for a moment. What if all that private wealth were indeed in the government's hands? Would we, and the country as a whole, really be better off? Would the government build schools and support hospitals and finance research and hand out publication grants for books? Indeed it would, and it already does. Many of our tax dollars are currently used for such purposes. Then why do we need private foundations and concentrations of wealth?

The answer is almost too simple: it's a matter of control, of decision-making, of who calls the shots, of who sets the priorities. The government has its programs of support, and it does need a great deal of tax revenue to carry on with its activities. But there are also many worthwhile programs and activities that derive their support mainly — and even exclusively — from private funding. If private funding were made impossible or very difficult, things would look rather different in our society.

Funding for Christian education will serve as one example. The government does indeed give money for schools, but it shows little or no enthusiasm for schools in which Christ is honored. The government does supply money to help book publishing, but it does not show much interest in books that seek to express a Reformed outlook on life. If all private wealth came under government control, the main direct benefit to the Reformed community would be a slight lowering of the tax rate.

Therefore, I wish to suggest the establishment of a Reformed publishing foundation, (I have also done so, earlier in a series of articles in *Renewal*: issues of Nov. 21, Dec. 5, and Dec. 19, 1979). I do not make such a suggestion because I see excess money floating around in our community begging to be put to good use. The large sums of money that are required to keep publishing companies going and enable them to expand will have to be provided by the publishers themselves, and they should aim to recover those sums from sales.

A Reformed publishing foundation would not be a publishing company in its own right. The foundation would restrict its activities to providing grants (ranging, perhaps, from $1,000 to $4,000) to make possible the publication of books that would benefit the Reformed community.

It is important to note that such grants would cover only part of the cost of publication. The rest of the money would have to be put up by the publisher. Still, in the case of a great many worthwhile manuscripts, such a grant could mean the difference between a published book people can buy and read, and a manuscript lying unread in someone's desk.

Exactly what is book publishing? It involves a number of steps, including editing, design or layout, typesetting, art work for the cover, printing, binding and distribution. Much of the work done within a publishing company falls within these categories.

On the other hand, publishing is a flexible business in that a publisher can find freelance professionals or specialized firms to take over any and all of these steps for him. Then, what is left for the publisher himself? In other words, what activities are essential to publishing? Two things.

First, the publisher is the entrepreneur who finances the whole venture of publishing a book. He pays all the bills (even if he has to borrow from the bank to do so) and then hopes to recover his money from the sales. He loses a little money on most books, but he stands to earn handsome profits on books that sell very well. If he is lucky, those profits cover all his losses.

The author is not financially involved in the sense of putting his own money into the book. The author is rewarded for his efforts through the "royalties" the publisher is obliged to pay him. If the royalty rate is ten percent, for example, and the book sells for ten dollars, the author is paid one dollar for every copy sold.

Secondly, the publisher is the sponsor of the book. He puts his brand name or imprint on the book and stands behind it. He takes the responsibility for selling the book or "distributing" it.

Why does a book need a sponsor? Why can't the author publish and sell it himself? He can, of course, for this is a free country. But there would be some difficulties.

Suppose I would write a novel and decide to publish it myself. I would hire a top-notch freelance editor to go through the manuscript and polish my wooden style. A classy advertising firm does the typesetting and handles the design of the book and the cover. An experienced printer looks after the printing and binding. The result is an attractively manufactured book, a handsome volume.

The likely result is that almost no one will review the book, buy it, or allow it to take up shelf space in his bookstore. Thousands of books come out each year clamoring for attention. Busy people in the book trade will quickly note that, in this case, the author paid for the publication of the book himself and will ask: "If this is such a great novel, why wasn't some sober publisher willing to put his money into it?"

When an author has a book published, he intends to share it with others, with the world at large. If so, he should first be able to persuade some people who are knowledgeable about books that his manuscript is worthy of a wide readership. If a publisher is indeed convinced and is willing to sink thousands of dollars into the book, this serves as a signal to the book trade and the public at large that the book has definite merits and deserves attention.

A Reformed publishing foundation would not be in the business of selling books. It would leave selling to the publishers. The foundation would restrict its involvement to the other point on the publisher's essential agenda, financing publications. How would this work in practice?

If someone wrote a book which he hoped to publish via a grant from the foundation, he would first have to convince some *Christian publisher* that the book was worthwhile. The publisher, after all, would have to supply the bulk of the money necessary to publish the book.

But once the publisher was convinced, the author and the publisher would together apply to the foundation for a grant. The foundation's board would therefore have to have the book evaluated. And if it deemed the book worthwhile, it would approve a grant to enable the publisher to go ahead. Thus the book would be scrutinized by two separate agencies or organizations before it was cleared for publication.

Would any of the money handed out in grants ever come back to the foundation to be used for other books? It seems to me that it should — and could. The foundation could recover at least part of its money by including a specific provision in the three-way agreement that would have to be drawn up when the grant was made. Perhaps the first quarter of the grant could be taken directly out of the first royalties. After that, the royalties might be split with the author on a fifty-fifty basis until half of the grant was repaid. Then the foundation's share of the royalties might drop to twenty-five per cent, and so forth. The details are adjustable, but the general principle is simply that the money is intended to circulate.

Would this be unfair to the author? Any author who objected to the diminished royalties would always have the option of seeking publication without a foundation grant.

Where would the foundation's money come from? From you and me, I hope. I trust that as churches, as businesses, and as individuals, we would be willing to give money for such a cause, enough money to enable the foundation to hand out some $20,000 to $30,000 in publication grants every year.

The rich may use foundations to hide their wealth from the taxman, but those of us who work for a living have the privilege of using foundations and charitable organizations as a way to avoid paying $30 in taxes by giving a $100 donation. That's the mathematics of investment in God's kingdom!

Would such a foundation make a difference in our lives? I believe it would. First of all, it would stimulate the publication of Reformed books that do not enjoy a wide potential market. This by itself could prove a significant blessing, for the most worthwhile books are not always the most popular books or the easiest books to read.

Secondly, it would stimulate would-be writers in our community who are currently held back by the fear that their books would never be published. Why invest many hundreds of hours writing a book that no one will ever read?

Writing is a very difficult field to break into, especially the writing of Christian fiction. I believe Christian writers deserve our financial support, but I do not propose to pay them by the hour. A Reformed publishing foundation would reward them by enabling them to share the fruits of their labors with the public and become known as writers.

Such a foundation, then, should be viewed not as a sad necessity, but as an opportunity. If the Canada Council can stimulate Can-Lit, why can't we take steps to stimulate Chris-Lit? Maybe it's time to start polishing that novel in your desk drawer.

T. Plantinga is executive director of O.C.C.A. and free-lance translator and editor.

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Evangelical publishing explosion: Pluses and mi

by Leslie K. Tarr

The phenomenal increase in evangelical publishing has attracted considerable attention within the Christian circles and outside them. The response unfortunately is often simplistic, and the whole scene is described in black and white terms as either an unmitigated blessing or a total disaster.

Evangelicals have generally pointed to that mounting pile with pride and have rejected off-hand any critical assessment. They have viewed the multiplication of religious titles, expansion of Christian bookstores, and allied developments as indications of the dynamism of the evangelical movement. Increased sales volumes, inclusion of significant evangelical volumes in secular outlets, and other encouraging factors have been heralded.

Critics have responded disdainfully by pointing to the shallowness of much of that literature, its sensational nature, and the lack of a prophetic stance toward the culture at large. Articles in such secular Canadian publications as *Homemakers* have treated the evangelical publishing renaissance as a passing fad. *Wittenburg Door*, the evangelical gadfly, turned its critical scrutiny on the idiocyncracies of the Christian bookstore scene.

That polarization is regrettable, and it places any commentator in the position of being required to declare himself as friend or foe. I reject that neat categorization, and enter the fray as a critical friend. In doing so, one risks the scorn of both sides, but only as evangelicals face up to evident weaknesses and shortcomings can they be effective witnesses.

Strengths and Shortcomings

The most committed evangelical, in his reflective moments, would have to acknowledge that there are evident shortcomings in that flood of material flowing from the presses. Let's survey it and note both the halo and the warts. First, a look at the shortcomings.

Emphasis on superstars

Look around your local Christian bookstore or through the pages of your favorite evangelical magazine. What type of book titles are most prominently displayed?

The stress appears to be on the glamor people, the evangelical jet set. A Hollywood star, a rock performer, a former beauty queen, or a sports celebrity, if he or she professes conversion, is likely to become an instant author or subject of a book. The trendy convert is apt to enjoy the best of both worlds, exposure in the pages of the *National Enquirer* and in the evangelical books and magazines.

No one can fault truly significant 'experience' or biographical books about those who have a story to tell (Christian history abounds with them). My objection is to the dreary, repetitive parade of titles by or about those whose claim to my attention is that, prior to their professed conversion, they were featured in *Silver Screen* or *True Confessions*.

When Billy Graham was in Toronto for his 1978 crusade, we interviewed him for *Faith Today* magazine. When we asked him about that tendency to push 'superstars' to the foreground, he was blunt. "To me, it's a little bit — I'll use a mild word — disturbing," he stated. Adding that a new convert often had a refreshing naturalness and vitality, the evangelist contended, however, that the hasty spotlighting of movie, sports, and political figures could be detrimental to their own spiritual development and to the Christian cause.

The editor of *Campus Life* was even more outspoken. Addressing the Canadian Decision School of Christian Writing last year in Calgary, he told prospective writers that, as a journalist, he had interviewed both Christian 'celebrities' and Christian 'servants.' He expressed his disillusionment with the evangelical superstars and his profound respect for those whom he described as servants. He caustically added that evangelical journalists were sometimes too intent on 'elevating' those effective, humble servants to a more glamorous celebrity status.

How ironic that the descendants of the fundamentalists who damned Hollywood and all of its works have become the slavish, uncritical devotees of its religious celebrities!

Spiritual Narcissism

Another topic that has gained wide exposure through our evangelical titles is one that could be described as baptized narcissism or self-love. The secular version is epitomized in a book such as *Looking Out For Number One* by Ringer.

Numerous evangelical books, articles, and television programs summon people to become Christians with the lure expressed or implied — that the convert is guaranteed personal enrichment and few problems. Instant health, wealth, and happiness are cited as accompaniments of the full Christian life in its most spiritual expression.

Such ego-centric faith panders to a current craze and does not reflect the sturdy realism of the New Testament. Evangelical publishers are hardly taking seriously their responsibility for fidelity to the gospel if they peddle those caricatures of the good news.

How refreshing to read *Joni* or *A Step Further* by Joni Eareckson as an antidote.

Prophetic Flood

A speculative book on 'the end times' can be guaranteed a big sale. The imaginative authors grab on developments in the ever-volatile Middle East, pronouncements by Russian leaders, statistics about frightening nuclear technology, accounts of earthquakes, and isolated scriptures from Revelation and Ezekiel. The result is a scintillating scenario of gloom and doom for the end of the twentieth century.

The appeal to Christians is often a promise of instant extrication from the overwhelming troubles that will be experienced by the rest of humanity — a suspicious resemblance to the baptized narcissism mentioned earlier.

Publishers seem to vie with each other to push those titles. The end result, I believe, is lamentable. Chris-

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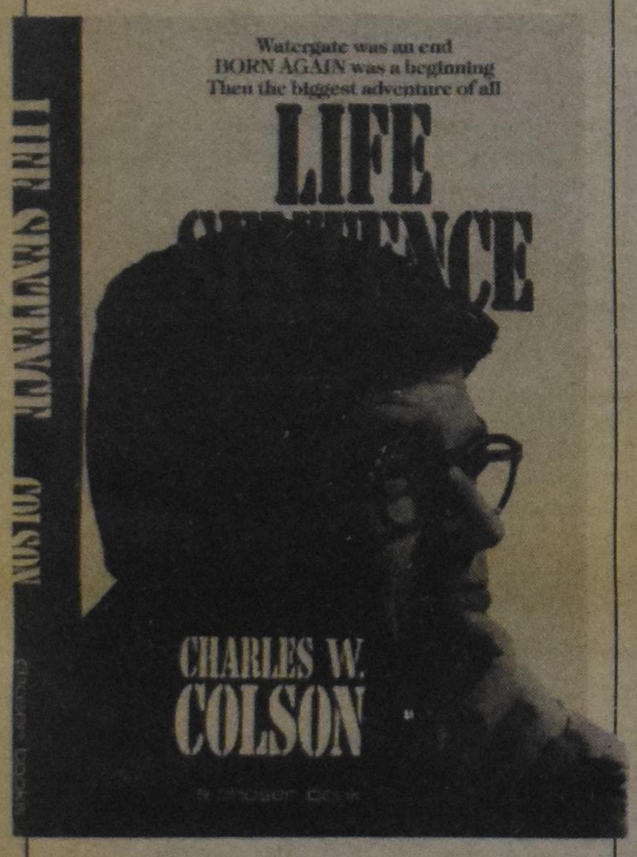
tianity is seen as a cultic pre-occupation with charts, the Bible's emphatic declarations about the impending end of the age are dismissed, evangelicals merely add to the worries and concerns of already distraught people, and the Christian gospel is trivialized.

Echoes or voices?

Am I right in thinking that publishers can become slaves to trends? If some subject becomes popular, publishers jump on the bandwagon to publish a book about it. The result can be hastily-produced books that capitalize on passing fads. The emphasis one year will be on the Christian and sex, the next year on prophecy, and the next on techniques of witnessing.

Certainly, we should seek to demonstrate the relevance of the gospel to the legitimate needs and concerns of the age, but is there not a point at which we



become dull echoes and not resonant voices?

Trivia

The trivia that has appeared in the name of evangelicalism brings a reproach on the whole Christian cause. Books that spiritualize jogging or losing weight are hardly the stuff of which dynamic literature is made, but they have been well up on best-seller lists in Christian book stores. A recent speculative, sensational book on the subject of angels verges on the ludicrous.

Responsibility needed

Evangelical publishers, book reviewers, and book stores must act responsibly to rectify the situation and correct the inbalance. We cannot impose censorship nor restrict free expression, but surely we need a more prophetic stance. In the long run, the best friends of the evangelical movement are those who are not afraid to speak out when they see something that reflects unfavorably on the Christian message as a whole.

The Other Side

Having admitted those liabilities, I must add that the vitality and relevance of much of evangelical publishing are evident to anyone who will survey the whole scene.

The dead, dry years of liberal ascendency left people with husks. Many of the books of the period were spiritually empty or negatively destructive. Compared to the general desolation, the evangelical publishing scene seems like an oasis.

Biblical Materials

The rich variety of Bible translations, study helps (dictionaries, commentaries), and popular expositions have made readily available excellent resources for Christians. No one can deny that the trivial has appeared, but a vast array of that material is useful.

Whatever be one's preference regarding Bible translations or paraphrases, the phenomenal circulation of *Good News Bible*, *The Living Bible*, and the *New International Version* has placed the Word of God in many hands.

Several Christian book store operators have commented that, in recent years, the demand for solid Bible study materials and helps has increased. Customers are reacting to the purely experience-oriented books and turning to Bible-related literature.

Solid Biography

My negative comments about those books dealing with flashy personalities might leave the impression that there is no place for good Christian biography and experience-related books. That would be a misreading of the criticism.

Books such as *Joni* and *A Step Further* (by Joni Eareckson, a quadraplegic) and *Born Again* (by Charles Colson), in my opinion, are solid and useful. One author demonstrates convincingly the sufficiency of the gospel in coping with overwhelming physical handicaps. The other demonstrates the adequacy of the gospel to remake a man entangled in the system.

Incidentally, I believe that *Angel Unaware* by Dale Evans (Rogers) is a testimony book with a real function. My comments about Hollywood stars might convey the impression that I have a personal vendetta against that segment of society. *Angel Unaware*, of course, is the moving account of how a Christian who happened to be a movie star, coped with the birth of a mongoloid child. The story is valid and needed whether or not Mrs. Rogers is famous. Her position doubtless gave it wider exposure. Praise God!

Regrettably, however, trivial biography often outsells significant biography. *Lonely Walk* by Eells and Nyberg (about Senator Mark Hatfield), published by Christian Herald Books, is hardly noticed, while breezy tales about entertainers are gobbled up. Let it be pointed out, however, that the good biographies are there for those who want to buy them. One could wish that publishers and book stores would feature them more prominently.

Issue-related Books

A superficial observer might conclude that evangelical authors touched on social and political issues only as pegs on which to hang prophetic speculation. That sweeping judgment would be unjust.

Certainly that emphasis is present, as I have stated, but many evangelical books are wrestling courageously with the great issues of our time.

Want to read about the simple lifestyle? How about *Rich Christians in an Age of Hunger* by Ronald Sider (InterVarsity Press)? Or about our responsibility to the developing countries? Try *What Do You Say to a Hungry World?* by Stan Mooneyham of World Vision (Word Books).

Are you looking for an incisive analysis of evangelical conformity to culture and captivity to crass materialism? It's found in *The Golden Cow* by Dr. John White, Winnipeg psychiatrist and evangelical spokesman (InterVarsity Press).

The crying need for prison reform and

Christian outreach to prisoners is admirably treated in *Life Sentence* by Charles Colson (Chosen Books).

What about the need for a book on the prophetic Christian voice in the political arena? There's *Between a Rock and a Hard Place* by Mark Hatfield (Word Books).

The list could be continued. Amid the evangelical trivia, there are solid volumes that deal biblically with the issues confronting the world and the Christian community.

Popular Apologetics

Most Christian book stores and an increasing number of secular outlets carry a variety of volumes that are valuable popular apologetics.

Mere Christianity by C.S. Lewis has led the bestseller paperback list in Christian book stores for months. Lewis, while not a fundamentalist, was certainly an orthodox — yes, an evangelical — spokesman for whom no one need apologize. The books by Malcolm Muggeridge have also served as a bridge for some outside the faith.

The works of Francis Schaeffer are decidedly evangelical in stance. Here again one encounters a relevant apologetic approach. The same could be said for many of the publications from InterVarsity Press, those by John Stott, Paul Little, and Os Guinness.

Evangelicals can thank God for the progress in this area of their endeavor. That gratitude should not bind them, however, to the crying need for rigorous self-criticism and a determined effort to clean up the act. Publishers, authors, book reviewers, editors, book stores, and the Christian reading public should adopt high standards for themselves.

Leslie K. Tarr is an ordained Baptist minister, editor of **Faith Today**, *professor at Central Baptist Seminary in Toronto, and a free-lance contributor to many secular and religious publications, including the* **Toronto Star**.

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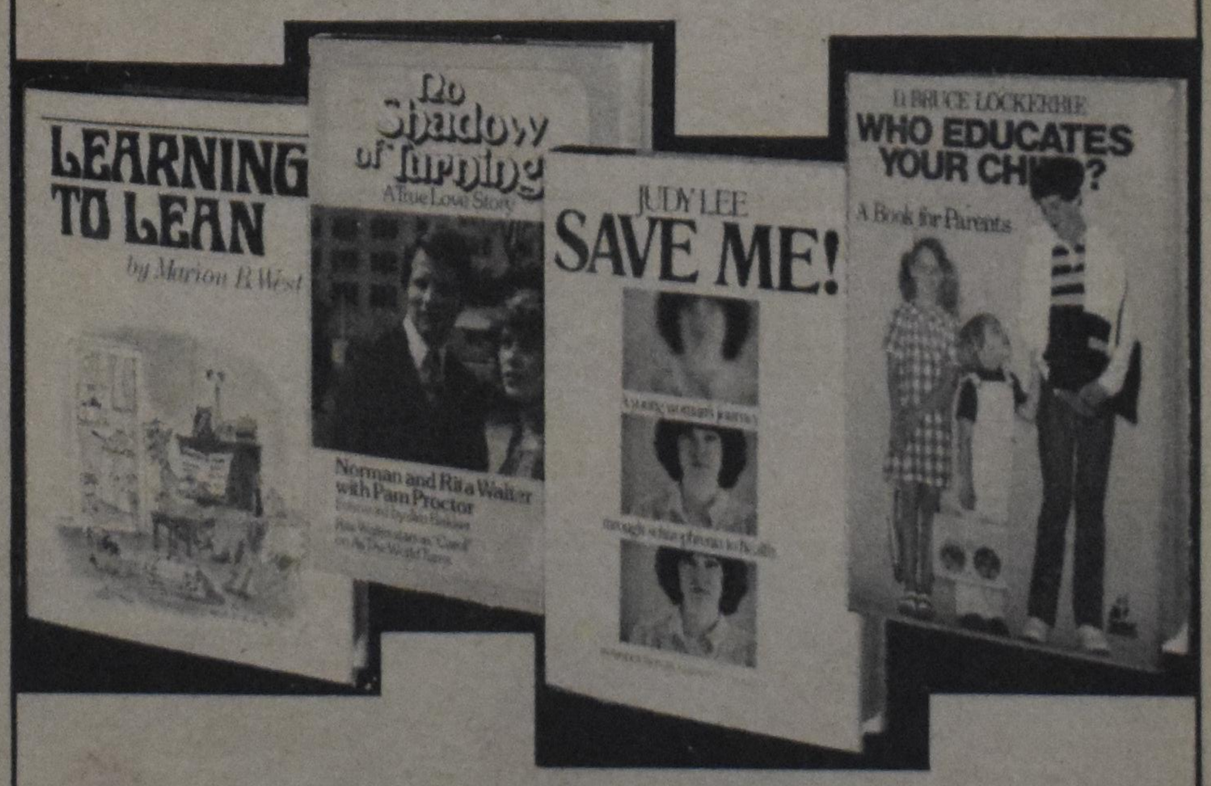

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	Content	Assessment
FICTION	**Memories of Another Day,** Harold Robbins; New York: Simon & Schuster, 1979. $14.95. Reviewed by: John A. Anonby, Ph.D.	
	This is a powerfully written novel that transmutes the historical struggles of the twentieth century labor movement in the United States into a masterful work of popular fiction. The magnetism of the novel lies in the dynamic characterization of the protagonist, Daniel Boone Huggins, whose life-long passion to secure a measure of justice, economic security, and social respectibility for the common working man makes "Big Dan" a target for violent opposition reinforced by physical abuse. His phenomenal success as a union organizer is precarious, however, since he is as resistant to intimidation by power-hungry union members as he is to business magnates.	The novel is masterfully structured by means of a fascinating oscillation between the present and the past, reflected in the title. The novel opens with the funeral of "Big Dan" as viewed through the eyes of his younger son, Johathan, whose dislike of his father is gradually displaced by admiration and love as he traces his father's footsteps, in the sands of time, back to their origins in the mountains of West Virginia. The author's handling of this major conflict demonstrates considerable literary skill.
FICTION	**Life Before Man.** Margaret Atwood. Toronto: McClelland and Stewart Ltd., 1979. Pp. 317. $12.95. Reviewed by Deane E.D. Downey, Ph.D.	
	Atwood's latest novel portrays the pointless existence of a trio of Toronto-confined characters whose lives temporarily and superficially intersect. Elizabeth and her mild-mannered husband Nate maintain martial appearances for the sake of their two daughters, a relationship made tolerable through ill-disguised liaisons by each with other partners. Nate's decision to take up residence with the third main character, the painfully insecure Lesje, effects an end to the facade, but not a conclusion. The action of the novel, unfolding explicitly between October 29, 1976, and August 18, 1978, with the exception of a couple of brief flashbacks, is interspersed with periodic references to contemporary Canadian "events": Rene Levesque, the investigation into RCMP wrongdoing, the murdered Portuguese shoeshine boy on Toronto's sin strip, Margaret Trudeau, among others — which serve both to broaden the perspective of the novel and to emphasize the irrelevance of these events to the lives of the central figures.	Atwood reveals a superb ability to convey the frustrations, hypocrisies, and fears of her three main characters. The omniscient narrator sequentially reveals their experiences and responses to them in short chapters, each captioned by the name of one of them. Frequently the same experience is seen from the point of view of all three, demonstrating how essentially alone each of them is. The incessant use of the present tense throughout becomes tedious, but designedly so, emphasizing how each character lives very much in and for the present. Surrounding the three is a number of vividly conceived lesser figures, most notably Lesje's former lover, William, Nate's previous mate, Martha, and Elizabeth's dour Aunt Muriel.
FICTION	**Smiley's People.** John le Carre. Hodder & Stoughton. 327 pp., $12.95. Reviewed by Eleanor Worden, M.A.	
	Smiley's People is the third story in a spy trilogy, but can stand quite well by itself. It is the story of a retired spy, George Smiley, who, initially without his former department's blessings, but with the aid of other retired spies, returns to finish his work. Nostalgia plays a major role, and to some extent the conflict, nominally between Britains and Russians, is between the discarded spies and the bureaucracy of their successors. More importantly, several emotional hardships gradually lead Smiley to see his traditional enemies in a new and human light. The vulernability caused by love, of children, spouses, and lovers, is a major theme and the novel, though remaining a spy story, is clearly directed more to those who enjoy poignant analyses of the human condition than those who delight in violent and imaginative action.	The James Bond enthusiast would probably find this novel dull beyond words: the tone and pace are leisurely even when the limited action is not. The strength of the novel lies in its sensitive character development, especially in the detailed cameos of minor characters, and the effect of the novel can be very touching. Be warned, however, that the language in a few sections, and a few scenes, will offend a Christian reader. It is the sort of novel that could be recommended wholeheartedly if only a few pages were different.
FICTION	**The Devil's Alternative.** By Frederick Forsyth. Hutchinson/Nelson, Foster & Scott, 1979. Reviewed by Elsie B. Holmes, Ph.D.	
	Forsyth's latest novel is a story of international diplomacy and intrigue which shows how intense nationalism frequently leads to disaster and how world peace is often tenuously maintained by a political compromise termed "the devil's alternative": "Whichever option I choose," says the President of the U.S., "men are going to die." In this compelling novel, Forsyth realistically conveys not only the gravity of present international problems but the impossibility of finding adequate solutions.	The complex plot of *The Devil's Alternative* is developed with care and precision. While the very frequent change of scene (from Moscow to Washington to Dublin to London, etc., all in a few pages) is disconcerting, even annoying, at first, the reader realizes eventually the significance, the necessity, of this technique. One needs a panoramic view in order to grasp the implications of the international and personal struggles being portrayed. Forsyth achieves a level of suspense wholly appropriate to a novel of this type.
FICTION	**Jailbird.** Kurt Vonnegut. New York: Delacorte Press/Seymour Lawrence, 1979. 246 pages. $12.50 hardcover. Reviewed by Steven Paschold, M.A.	
	A novel with an index of real and fictional names? This index is one of the unusual features of Vonnegut's latest work, a first-person account of an aging American bureaucrat named Walter F. Starbuck. Much of the narrative concerns his release from prison, having served a sentence for complicity in the Watergate affair, and his "first day of freedom" in New York City. Starbuck often pauses to consider past and present political, labour, business, and educational conditions and iniquities, and concludes that a lack of seriousness about life and lack of concern for the individual mark the essence of modern society.	The basic narration holds the book together reasonably well, and Starbuck's musings are at times intriguing. We tend, however, not to relate with much interest or sympathy to the man himself or to the minor characters, some of whom are quite grotesque. The general blend of realistic and fantastic elements tends to be disconcerting, as is the particular movement farther into a dream world toward the end of the novel.
NON-FICTION	**Clementine Churchill.** Mary Soames. General Publishing Co. Ltd., 1979. $18.95. Reviewed by Elsie B. Holmes. Ph.D.	
	Mary Soames, the youngest child of Winston and Clementine Churchill, has written a very personal and detailed biography of her mother. Liberally laced with personal letters, the account emphasizes the happy family life of the Churchills, the strong support Winston gained from Clementine, and Clementine's own considerable social and political involvement.	Though some readers (veterans of W.W. II, for example) may welcome this lengthy account, many others will find the amount of mundane detail, the too-frequent use of superlatives and adjectives, and the repetitiousness somewhat tedious. While the author tries, honestly, to show her mother's faults (moodiness, temper), one does tire of references to Clementine's beauty, grace and charm. The book would be more appealing to the general reader if condensed to not more that two-thirds of its present length.
NON-FICTION	**The Art of Emily Carr.** Doris Shadbolt. Toronto and Vancouver: Clark, Irwin/Douglas and MacIntyre, 1979. 223 pp., $39.95. Reviewed by John A. Anonby, Ph.D.	
	The Art of Emily Carr is a magnificent work that features the life and art of British Columbia's most famous painter. Almost two hundred reproductions of Carr's sketches and paintings — mostly in colour — are interspersed throughout the volume with a well organized critical commentary by Shadbolt, who has also incorporated a generous selection of quotations from Carr's writings and recorded comments.	Even at $39.95 this handsome volume is a bargain for any individual with a capacity for aesthetic reponse. Many of the reproductions are given a full page and constitute a convenient exposure to authentic Canadian art for many who are not able to visit the many art galleries where Carr's paintings now have places of honour. The scholar will appreciate Shadbolt's expertise as an art critic highly cognizant of Carr's achievement in the context of international as well as Canadian art. The profuse annotations throughout the commentary do not detract in any way from the penetrating analysis of Carr as a person with eccentricities as well as magnetism, and Carr's aspirations for recognition are treated with objectivity as well as sensitivity.
NON-FICTION	**And No Birds Sang.** Farley Mowat. Toronto: McClelland and Stewart,1979. Pp. 250. $13.95. Reviewed by Deane E.D. Downey, Ph.D.	
	In this book, Farley Mowat turns aside from his customary engagement with the world of nature to describe some personal experiences as an intelligence officer in the Hastings and Prince Edward Regiment (inelegantly known as the Hasty Pees) during the Allied invasions of Sicily and Italy in the Second World War. Mowat traces his own personal growth from uniformed idealism as a raw recruit to cynical outrate at the blind folly of warfare after only a few months of action. Throughout the nightmare, Mowat is sustained by his capacity for humour, his ingenuity, certain hastily-formed (and tragically terminated) friendships, and sheer luck.	The author's distance from the events he describes serves to enhance the strength of his thesis that modern warfare's tragic human toll for both sides can be neither forgiven nor forgotten. Mowat's recreation not only of the events of battle but the paralyzing fear that threatened to overwelm those involved in such lunacy is unforgettable. The authenticity of this intensely personal account is enhanced by excerpts from several letters Mowat wrote during this period. The narrative ends at a point when his regiment had been decimated during fierce engagement with the German forces defending Rome. Such an ending seems to underline the author's apparent conviction that there is no satisfactory resolution to this corporate expression of man's inhumanity to man.
NON-FICTION	**Who Killed Lynne Harper?** Bill Trent with Steven Truscott. Montreal and Toronto: Optimum, 1979. 312 pages. $12.95 hardcover. Reviewed by Steven Paschold,	
	Following an earlier book on the celebrated Canadian murder case, reporter Bill Trent seeks in this study to convince the reader that Steven Truscott was not guilty of killing Lynne Harper in Ontario in 1959. He sincerely hopes that the book will help exonerate Steven, and bring to justice the real killer(s). The book is divided into three sections: facts and speculations about the murder, Steven's own story, and a reproduction of the Supreme Court trial records.	While Trent succeeds in raising doubts about the validity of Truscott's conviction, his purposes could be betfer served by rearranging the sections of the book, or at least providing editorial coherence between them. The first part is the most intriguing, but it comprises only fifty pages, while the court transcript of one hundred pages frequently bogs down in weighty legal terminology. Since it focuses primarily on Steven's ten year imprisonment, the central section is largely irrelevant to both the title and purpose of the book.
NON-FICTION	**How to Invest Your Money & Profit from Inflation.** Morton Shulman. Hurtig Publishers. 151 p.p., $9.95. Reviewed by Eleanor Worden, M.A.	
	This book of advice is directed to those with lots of money to invest — primarily to two-well-to-do sections and secondly to young, ambitious gamblers. It is almost a secular parable of the ten talents, except that Shulman assumes that about all one can do with one talent is bury it. The main emphases are on buying equity rather than stocks and bonds and on forgetting about security. The book is divided roughly in half with the first sections detailing why some forms of investment are poor choices during inflation and the last sections covering which forms of equity are most profitable and how to buy each of them.	The book makes interesting but alarming reading for anyone interested in investment, and the numerous charts and graphs should be useful for anyone with a practical as well as academic interest. However, since anyone with much money to invest would probably have current financial advice, the book would really only be of use to smaller investors (to whom it is not particularly directed) and, because it is already badly out of date on the fine points, it might be misleading.

All the reviewers are members of the English department at Trinity Western College, Langley, B.C.

Interest for the Christian Reader

The major limitation of this novel from a Christian perspective is the crudity of language that permeates the work; four-letter words are rampant. The protangonist's sense of social justice is in no way characterized by the slightest evidence of sexual restraint — and his sexual encounters (may the reader beware!) would make D.H. Lawrence blush. Nevertheless, if the Christian reader is willing to vex his righteous soul in the interests of "realism," he will be forced to concede that his insights into American labor struggles have been stretched.

Atwood's considerable ability to depict the lives of quiet desperation modern men and women lead must command the respect of any reader, regardless of religious persuasion. *Life Before Man* poignantly portrays lives without goals and certainly without God. Unlike her earlier novels, *The Edible Woman* and *Surfacing*, however, her characters seem to acquire virtually no important insight or understanding from their experiences. The pointlessness of modern man's vacuous immorality is emphasized more than anything else by the fact that the novel doesn't end; it merely stops.

The Christian reader will likely find the poignancy and the sensitive character development appealing and find the portrayal of several Christian characters interesting if not entirely pleasing. Some elements of "realism," however, such as blasphemy as the identifying feature of one or two minor characters (with fortunately few lines), will seriously detract from the Christian reader's enjoyment.

All too often Christians retreat into their own little world of religious activity. A realistic novel such as Forsyth's may help to alert believers to the alarming developments in world politics and the need for people of integrity in positions of authority. While some readers may experience disillusionment and even despair from reading this novel, the Christian, one hopes, will react with concern, but also with faith in the sovereignty of God.

The people in Vonnegut's novel do not actively adhere to or support a Christian world view. Early in the novel, Starbuck is disenchanted with a fellow prison inmate who carries the embarrassing caricature of a "born again," agressively evangelistic convert. Yet, Christian ideals are not totally discounted. At the novel's close, Starbuck suggests that his philosophy, along with that of a respected labour leader, originates in the Sermon on the Mount.

All readers, and perhaps Christians in particular, will be touched by many of the personal letters showing the ever-deepening love between Winston and Clementine Churchill. Of interest also is the fact that though neither was regular in church attendance or even openly religious, references to God, to prayer, and to faith are not uncommon in their correspondence.

The fact that Carr eventually embraced the idea that "religion and are are one" will undoubtedly challenge the Christian reader to scrutinize carefully the biographical materials in Shadbolt's chronologically arranged commentary. Carr's resistance to institutionalized Christianity, her fascination with Whitman's pantheism and Lauren Harris' mystical tendencies, and what Shadbolt terms as Carr's "instinctive animism" are evidences of her search for spiritual fulfillment. Her conviction that God can be found in nature undoubtedly contributed to the vigour and dynamism which are characteristic of almost all her art. *The Art of Emily Carr* shows every indication of become and remaining a Canadian classic.

This is an unpleasant, at times revolting, but nonetheless absorbing book. The unpleasant realities of war are not exploited, but are not muted either. The author obviously has a high view of the human capacity to rise above such seemingly tolerable adversity, but at the same time he is contemptuous of the blundering disregard for human dignity that so frequently underlay the actions of the military hierarchy. This powerfully written book is a sober reminder of man's incapacity to solve the problems created by his own selfishness and disregard for the sanctity of human life.

M.A.

The central section, Steven's story, provides an account from which to assess his spiritual condition, and, more generally, to consider the nature and methods of prison evangelism. It would seem that the visits of chaplains and church groups, and the plethora of tracts sent to him from many religious sources, served to turn Steven away from those who were interested in his soul but not in him as a person. It was a United Church chaplain, however, who had a positive influence on Steven, later becoming his parole officer, although his ministry emphasized humanitarian rather than spiritual concerns.

The Christian reader with lots of money would probably find this as useful as any other reader with lots of money except that Shulman does not seem especially concerned about fine legal points, provided a method is generally safe or condoned. The exasperated, patronizing tone Shulman occasionally takes toward the concern of the elderly for security might also be offensive as might Shulman's facetious suggestion that if one does not have money to invest, one might pray for a miracle for Canada's economic situation. Perhaps this last is the best advice in the book.

Bestsellers according to the December issue of Macleans.

Sketches of influential modern theologians

Reinhold Niebuhr: Prophet to politicians

by John Bolt

In a year in which both Canadians and Americans go to the polls it is appropriate to take a closer look at the one theologian who has had the greatest influence on political life in North America in the 20th Century.

Reinhold Niebuhr was born in Wright City, Missouri on June 21, 1892 the son of German immigrants, his father, a pastor in a German-Lutheran Church. After receiving a generally liberal theological education at Yale University, he became the pastor of Bethel Evangelical Church in "automobile city, USA," Detroit, Michigan, in 1915. Niebuhr served this Church for 13 years until his appointment to the chair of ethics at Union Seminary, New York in 1928. Niebuhr's own account of these very formative years in a published diary entitled *Leaves from the Notebook of a Tamed Cynic* still provides a fascinating and useful introduction to his thought.

For Karl Barth, it was the horrors of World War I, that shook his faith in the gospel of liberalism and its emphasis upon the goodness and perfectability of man. For Reinhold Niebuhr, it was not only the war, but also, and especially, Henry Ford and the dehumanizing consequences of life on the automobile assembly line. Niebuhr saw beyond the facade of Ford's pretended humanitarian and enlightened business policy and, recognizing that the only real beneficiary of this policy was Ford himself, became an ardent opponent of the excesses of capitalism in general and Henry Ford in particular. In Niebuhr's own words, "I cut my eyeteeth fighting Ford."

While he had carried into the ministry, the theological baggage of liberalism, belief in the goodness of man and the inevitability of progress, Niebuhr's sensitivity and growing abhorrence of the worst aspects of industrialization, combined with a rediscovery of the Reformation teachings on the sin and depravity of man, led him to become the severest and most eloquent critic of liberalism in North America.

To understand him properly, it must be remembered that Niebuhr was not the first critic of the social evils brought about by the industrial revolution in America. Late in the 19th century and in the first few decades of the 20th, the Social Gospel had been engaged in a struggle to improve the conditions and life of factory workers and urban poor. The Social Gospel tried to effect this change by means of a moral appeal to the consciences of owners and managers of factories and businesses. If only the tycoons of industry could be persuaded to live by the Sermon on the Mount and by the Spirit of Jesus, then the kingdom of God could be formed upon the earth. It was believed that with adequate education, and sufficient moral persuasion, man, who was basically good, could be weaned from the self-interest that was so corrupting of true community. True brotherhood, based on belief in the fatherhood of God and the dignity of the human person, could then be achieved.

Niebuhr came to realize that, while moral persuasion and appeals to love

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Rev. John Bolt is a minister in the Christian Reformed Church and is presently studying at St. Michael's College at the University of Toronto.

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Church libraries to suit the need

by Harry A. de Vries

Our local library, probably typical of many libraries across the nation, continually offers ingenious attractions to draw the Hamiltonians into its inner chambers. Musicians, puppeteers, magicians, cartoonists as well as mime theatre and movies have been used to help break the ice for a lot of people, and it has done so during the most favourable time of day, at lunchtime, and the best time of the school year, during the spring break and other holidays. The move may be interpreted as an attempt by librarians to guarantee their livelihood, but it also gives evidence to a desire on their part to serve the local community with literature, records, films, magazines, papers, and other literary resource material.

The public library generally has taken a practical approach to its role in the community. The church library should follow suit in serving the needs of the congregation.

The church has the single volume of the Bible as its primary source of information — and there is even a debate about which Bible to use — but out of its collective experience in the world, it has come to a deeper understanding of Scripture, knowledge which has been recorded for following generations (church history, theology). Specialists have studied the Word and have become aware of the basic unity of the Bible, they have realized that the Word centers around Jesus Christ, and they have recorded (and are recording) that information (reference books, commentaries). Others have accumulated information that enhances individual Bible study (Bible dictionaries, atlases and geographies, thematic study books). The church finds itself in a world faced with ethical problems and it is continually made aware of its place in society and its role in ministering to the needs of the "neighbour" (church magazines and other publications). And church programs have been set up to inform the youth of the church in the way of the church and the Word (catechism material, Sunday school curricula).

Who keeps track of this large body of information and sifts out usable material for the church members? Who sees to it that their lives are enriched with the findings of others on the relation of the Word to life? The preaching of the Word is fundamental. That is why an educated (and devout) clergy is essential. But other individual needs are met in Bible study groups and private devotions. Here the library can be and should be of assistance, a library which tries equally as hard as our local library to keep the local citizenry informed.

If interest for a church library does not originate from the members church government (the consistory) may take steps to plan one via a chosen library committee, which is reponsible for stocking the media center suitably and for enticing church members to use library books, tapes or records. The church pastor or a retired minister should be a committee member because of his education, so that the range of literature chosen will stay within perspective. His enthusiasm for printed material can positively influence the rest of the group.

The Calvary Church in St. Catharines boasts an active library of a wide selection of books. Perhaps partly due to the fact that its pastor, Rev. Seidenspinner has a 2,000 volume library of his own. He is one of the members of the book review committee and therefore can be of some influence in selection of the content of the church's book center.

The pastor can also help promote new library acquisitions during the worship service as Rev. Seidenspinner does or via the Sunday bulletin. Rev. Quartel of the Calvin Christian Reformed Church in Ottawa offers a three or four-line book review in the Sunday bulletin to promote congregational reading.

Church government needs to consider the library's possible role in congregation and from that perspective budget accordingly. Calvary church receives a $3,000 annual stipend but it also receives books from other church members and bequeaths through wills.

Church groups can use their own system of organizing and arranging books or they can learn such information in an evening university course. The Evangelical Church Library Association publishes the *Librarian's World* which may be of some help in its tips on categorizing books and in its reviews (brief) of new books. The Sunday School Board of the Southern Baptist Convention (127 Ninth Ave. N., Nashville, Tenn. 37234) has published helpful information on the organization of the church library.*

An active local Christian bookstore agent can be of valuable and consistent help. Most booksellers see their work as a mission or calling and you will find that their assistance is usually gladly provided.

The major magazines that can be used for reviews and comments on new books are listed in the separate column on this page.

Publishers' catalogues can also keep librarians up to date on new releases. The committee should make a point of ordering them each spring and fall — information about book sales could be had at the same time.

The range of books within a library can vary widely and it depends on the needs of the congregation. But reference books and commentaries are a necessary part of any church library and a good point for getting a library started.

Since the library facilities should be opened any time the church is open for meetings and catechism classes, for example, a variety of easy reading material ought to be available such as magazines and tracts. And the library ought to cater to the social needs of the congregation just as to its spiritual needs by way of books on social and political issues and in the way of positive fiction. But more on that in a future article.

*See the 1979 Fall Issue on libraries

Harry A. de Vries is book review editor for Calvinist Contact.

Basic books and magazines for the church library

GENERAL REFERENCE BOOKS
provide general information about topics, people, places and things in the Bible: **New Compact Topical Bible** or **Zondervan's Topical Bible** (Zondervan), **Eerdman's Handbook of the Bible** (Eerdmans), **Unger's Handbook** (Moody), or **Harper's Study Bible** (Harper and Row).

BIBLE DICTIONARIES
give an alphabetical listing of all Bible people, places, subjects, doctrines and terms in a more thorough fashion than a handbook: **The New Bible Dictionary** by J.D Douglas (Eerdmans), **The New International Standard Bible Encylopedia** (Eerdmans) now appearing one volume at a time, **The New Compact Bible Dictionary** (Zondervan), **The Zondervan Pictorial Bible Dictionary** (Zondervan).

ATLAS:
The Macmillian Bible Atlas (Westminster) valuable but to be used with some discretion.

BIBLE HISTORY:
Walton's Chronological Charts of the Old Testament (OT) (Zondervan)
Israel and the Nations by F.F. Bruce (Eerdmans) on the intertestament times
New Testament History F.F. Bruce (Eerdmans)

COMMENTARIES
are best bought on individual books of the Bible but these sets are highly recommended:
Tyndale Commentaries on the Old Testament (IVP)
Tyndale Commentaries on the New Testament (Eerdmans)
Hendrickson's Commentaries on the New Testament (Baker: some are appearing on the O.T.).
New Bible Commentaries: Revised (Eerdman's: one volume).
Search for the Scriptures (Paideia)
Promise and Deliverance (Paideia)

BOOKS ON THE CHURCH AND FAITH:
The Oxford Dictionary of the Christian Church (Oxford)
New International Dictionary of the Christian Church (Zondervan)
Eerdmans Handbook to the History of Christianity (Eerdmans)
Manual of Christian Doctrine by H. Bavinck (Baker)
The Coming of the Kingdom by H. Ridderbos (Paideia)
Institutes of Christian Religion by J. Calvin (Baker)
Act of the Synod of the Christian Reformed Church — Indexed
The Church and the World in Turmoil (probable title) by Louis Praamsma (Paidela: to appear this fall.)
History of the Christian Church in Canada in three volumes (McGraw Hill Ryerson)
Profiles in Belief by Piepkorn (Harper & Row)

MAGAZINES:
The Banner, 2850 Kalamazoo Ave. S.E., Grand Rapids, Mich 49560
Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3
Christianity Today, Box 1103, Dover, N.J. 07801.
Faith Today, P.O. Box 186, Stn. U., Toronto, Ont. M8Z 5P1.
The Reformed Journal, 255 Jefferson Ave. S.E., Grand Rapids, Mich. 49503.
Christian Review Magazine, 2751 Buford Hwy. N.E., Atlanta, GA 30324.
The Christian Herald, 40 Overlook Dr., Chappaqua, N.Y. 10514.

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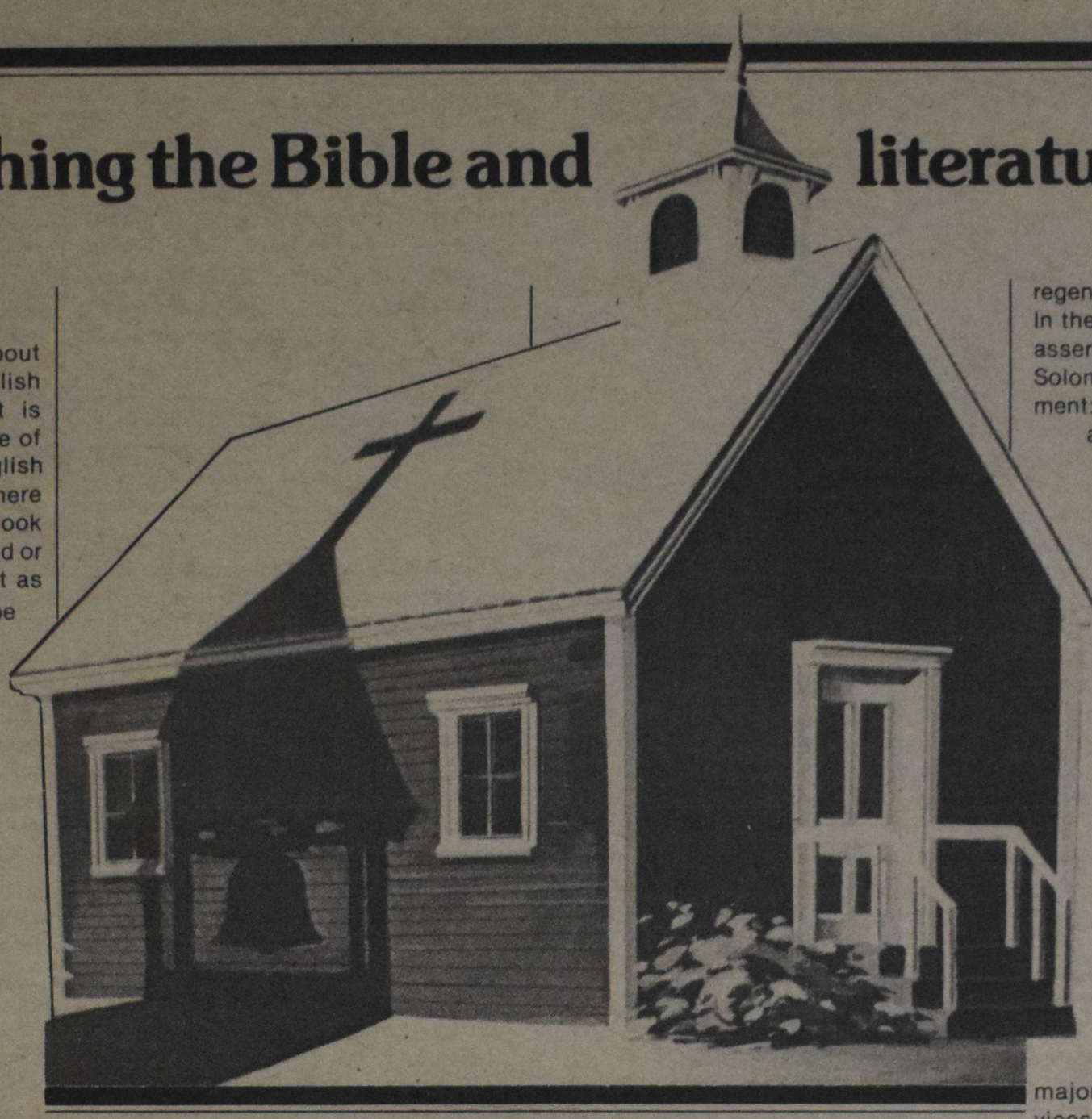
Teaching the Bible and literature

by John S. North



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I want to raise some questions about the teaching of the *Bible* in the English classroom and about the way it is related to the rest of literature. One of the healthy developments in English studies in Canada, and elsewhere lately, has been the tendency to look upon students not as pots to be filled or as blank minds to be informed, but as individuals with integrity which is to be cherished. So, for instance, we encourage creative drama and the writing of poetry; we no longer dismiss the value of the language a child brings into the class simply because that language does not conform to the norm in polite society; we urge children to develop their interests and abilities independently of the sexual stereotypes of earlier generations.

In our teaching of the *Bible*, however, we have let this strength become a weakness. We have become so sensitive to the danger of infringing upon the integrity of the student in the area of religion that, although we are exploring many new areas of literature, language and non-linguistic communication, we are shying away from all contact with the *Bible* and with the language of religion. This is in spite of the fact that English language and literature, both past and present, are more dependent on the *Bible* as a source than upon any other single source, perhaps more than on most other sources put together. The resultant vacuum in our public school curriculum is one of the factors contributing to the rapid growth of private, church-sponsored schools throughout Canada.

Our hesitation to teach or even discuss the *Bible* in the English classroom has deeper roots than a respect for the integrity of the student, however. We fear on the one hand the scorn of those students and their families who do not value the *Bible* and, on the other hand, the wrath of the various religious groups which are rather hard-nosed about how the *Bible* is to be understood. That these fears so often determine our actions says something rather uncomplimentary about school teachers, and perhaps even more uncomplimentary about both the religious and the irreligious in our communities.

The following remarks result from the difficulties and discoveries of three years of teaching an undergraduate university course entitled "Literature and the Bible."

First I will talk about problems of attitude in both myself and the class, and then I will describe a method for such a course, with examples drawn from the *Bible* and from literature.

The first question of the first day I taught "Literature and the Bible" was from a self-assertive young man who, with his feet on the chair in front and his hands clasped behind his head, called out: "Are you a Christian? 'Cause if you are, you're biased and I'll leave." As presumptious as the young man was, his question was crucial, for it brought to focus the sense of threat which is usually felt when talking about the Bible.

Dealing with this threat I have found to be one of the first important conditions for the success of the class. It arises here more than in other areas of academic life, partly because the *Bible* itself makes such an issue out of the individual's response to it, and partly because in the history of our civilization the question "Do you believe or not?" is one on which has hinged the future of lives, cities, regimes. Depending on the answer to this question, it has been said, is not only life now but life hereafter. The teacher's instinctive response is the same as most students' — to withdraw, making no answer. "Let us consider the text dispassionately," we say, "objectively, without bias." But this was not good enough for my presumptious young man. Oh, I might have put him off by giving a qualified answer, by putting the same question back to him, by discussing the inevitability of bias. Yet, if he stayed around long enough he would certainly have found out, as I suspect every other student in the class would have found out, even if the question had not been put in such direct form. In fact, I would go so far as to say that the young man's question loomed somewhere in the minds of everyone in the class.

Such a question deserves a frank simple answer, whether the answer be "Yes," "No," or "I don't know." For one thing, the answer will come out sooner or later. For another, my experience has taught me that purely objective teaching is not wise, even if it is possible.

In short, one of the most important teaching stances is to be quite frank with the students about oneself and about them. Otherwise how are we to persuade them to take seriously the subjects they are dealing with? How will they ever learn to take the pursuit of knowledge and truth as something worth their time and energy and imaginative powers?

A second important issue, this time about the structure of the course, is whether to begin with Biblical literature and work into English literature or vice-versa. Invariably the students would like to proceed by looking at a few major literary works, then make passing references to the Biblical stories or themes on which they draw, rather than by reading first through the Biblical stories. I suppose this preference of the students is because they believe the *Bible* on its own to be dull, that it has little to say, and is readily understood. No doubt they also have a wistful hope that it is possible for the teacher with a few deft strokes, to sketch in the outlines of a major literary work and also of a related Biblical story, so that the student can easily absorb and understand all.

I strongly resist this method, for I find that the students need to spend considerable time on the poem or play with which they begin, while they must also spend much time on the Biblical passage alluded to if they are to understand it. Moreover, the Biblical passage alluded to often leads away from the direction of the poem in which the allusion is contained, or may even conflict with the ideas of the poem.

For instance, students will read Hemingway's *The Old Man and the Sea* and, noticing that the old man is wounded in head and hands, and that he falls several times while carrying mast and crossbar up the beach, will conclude that he is a Christ figure. If they do draw that conclusion, then they have not understood the Biblical account of the role and sufferings of Christ. It may be that Hemingway was drawing a parallel between Christ and the Old Man, but the similarities are rather superficial. Every writer in the New Testament takes great pains to point out that Christ suffered willingly for others, and was not at the mercy of the elements, fate, or mankind, that his life, suffering and death were redemptive — the Old Man's was not. When the New Testament does speak about men emulating the sacrifice of Christ it is careful to emphasize that Christ himself is the only hope of all mankind, and second, that taking up one's cross is first an act of worship; third it is an act of love for one's fellows. The Old Man suffers in testing himself against nature and fate, much as does Ahab in *Moby Dick*, so, in essential ways, it is the opposite of Christ.

If the students spend sufficient time and attention on the Biblical story first, they will less likely be misled, and will be better able to identify Hemingway's view of life. They will more quickly recognize the cynicism and even the despair which characterize much of his work, and which, for instance, prompt him to title his novel *The Sun Also Rises*, expressing a transference of hope from humanity and God to the regenerative powers of the natural world. In the content and title of this novel he asserts a position expressly refuted by Solomon in Ecclesiastes. To the statement: "One generation passeth away, and another generation cometh: but the earth abideth for ever. The sun also riseth . . ." of Ecclesiastes 1: 4-5, "I know that, whatsoever God doeth, it shall be for ever . . . and God doeth it, that men should fear before him," and finally in the closing verses of the book, 12:13, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Unless we begin by exploring the Biblical passages, we will be unable to recognize the divergence of writers such as Hemingway from the *Bible*, so will less readily understand those writers, let alone the *Bible*.

A simple statement of purpose for any class on Literature and the *Bible* is this: to identify the major stories, themes and literary devices of the *Bible* and to provide examples of their use by writers of English literature. Brief and forceful stories abound, ones readily covered in a forty-minute class: the Tower of Babel, the Sacrifice of Issac, the Destruction of Sodom and Gomorrah. Longer, intrigue-filled tales lend themselves to use in a three-class unit: of Esther, Jonah, King Saul, or Joseph. While most of these stories are forceful for the student who does nothing more than read them privately, any one can be used as an example of themes which run throughout the *Bible* and which have been absorbed into our culture. If a teacher begins with a single story and then moves into a discussion of the themes and symbols it contains, the class can be terminated at any point without an annoying sense of incompletion or fragmentation, yet with a sense of open-endedness which will encourage the students to move forward on their own and to develop a habitual curiosity about links between stories.

For instance, the story of Cain and Abel might be handled this way. At the beginning of a forty-five-minute class the fifteen verses could be read from Genesis 4, and the human dynamics reiterated: the struggle to worship in an appropriate manner, the rise of jealousy, the attacks which jealousy prompts, the sense of dispossession resulting from such attacks, responsibility for one's brother. If time is available the class could go on to discuss the way in which blood is a symbol of both life and guilt, to study the theme of sacrifice as an expression of worship and sacrificial system in the Old Testament, and the New Testament's modification of that sacrificial system in the sacrifice of Christ, who said, "I am the good shepherd, and know my sheep, and am known of mine. . . .And I lay down my life for the sheep" (John 10:14-15). A pertinent literary allusion is Lady Macbeth's sense of guilt and her attempts to wash clean her 'bloody' hands, attempts as fruitless as Pilate's attempts to wash his hands of the blood of Christ.

There are many explicit references to Cain in literature, but two which come to mind are in Byron's drama entitled *Cain* (which takes up Cain's case) and in *Beowulf*. In *Beowulf* Grendel and his dam are of the lineage of Cain, are cast out of human

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Dr. John North is professor of English at the University of Waterloo. The article is taken from a speech given at the 1975 CCTE Conference.

Teaching the Bible and literature

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society to wander the earth as Cain wanders the earth, and possess the sword of Cain. Like most Biblical stories the Cain and Abel story will prompt questions difficult or impossible to answer — such as why it is that Cain's vegetables are not an acceptable sacrifice, or what God means when he says that the voice of Abel's blood cries out from the ground. I find that an open expression of uncertainty will encourage the students in the healthy process of searching for explanations themselves to offer for class consideration. The class will then begin to see that the role of the teacher is not so much to give answers as to lead in the search for truth, in the development of methods, and to confirm the insights which various people in the class may express.

Another valuable result of a teacher's frank admission that he does not know of any explanation for a question is that the various Biblical stories prove to be more interesting, more provocative than expected, so that both teacher and class begin to realize the impact of the *Bible* on the authors who have relied so heavily on it in their own writing.

Whatever story a class reads together, someone will surely ask: "Is this true or is it not?" If the teacher replies that it is true — whether the story be of the Creation, the Virgin Birth, the Fall, the healing of Naaman, or the unusual journey of Jonah — half

the class will dismiss him as naive. If he says that it is not true, the other half of the class, those who have a church background they value or who for some other reason have a strong religious sensibility, will resist him. However, both groups of students are probably asking another question, which might be put this way. Is the *Bible* to be taken seriously or not? If it is to be taken seriously, how are we to deal with all those remarkable stories of angels driving chariots and horses of fire, of people walking across water, of the dead being raised to life, and so on? So it is better to answer the underlying question, and I do it this way.

There is much in the *Bible* that is without dispute historically true: the enslavement of the Hebrews in Egypt, the reigns of Saul, Solomon and David, the building and destruction of the temple, the birth, life and death of Jesus Christ, the growth of the Christian church. There is also much that is clearly parable, allegory and metaphor rather than history: stories told by Jesus, the dreams in Daniel and Revelation, the description of Christ as shepherd, lion, lamb, and eagle. Sometimes the historicity is essential if we are to value the story, other times it is not. But at all times the matter is treated with great earnestness by the writers of the *Bible*, and furthermore is treated with earnestness by the best of our literary artists, from the earliest English writers down to present day Canadian and American authors.

Because one of our purposes is to understand these authors, we must at the very least take the text of the Bible seriously. To do so may require a willing suspension of disbelief, but we go that far in other areas of academic life, sympathising momentarily with the beliefs and ideas and emotions of even stone-age cultures. So surely we are obliged to go that far with the *Bible*.

One way of dealing with the problem of the historicity of those Biblical stories which arouse incredulity in a class, preventing it from seriously considering the issues raised, is to concentrate on the mythical element. The term 'myth' is here used in a literary sense rather than the more usual sense of 'that which is not true.'

C.S. Lewis has written a useful essay, "On Myth," in which he explains the nature of mythical truth.' Where he uses the example of Orpheus and Eurydice, we might use the story of the Tower of Babel, drawn from Genesis 11. In this story, men decide to build a city and a tower reaching into heaven. They hope their construction project will give them protection, an identity, and pleasure. However, God thwarts them by confusing their tongues, as a result of which they cease construction and are scattered throughout the earth.

Most of the characteristics of myth which Lewis describes function in this story. He says that a myth is a particular kind of story which has value in itself, independently of its embodiment in any literary work and independently of its historicity. We think about it and are moved by it without considering either the writer or the context of the story. At first hearing, the story is felt to be inevitable — the tower inevitably fails to reach heaven, the builders inevitably quarrel and misunderstand each other. But the story is also a permanent object of contemplation, working on us as if by a peculiar flavour or smell. Usually we do not sympathize with the characters very much, and usually we find the story to contain the fantastic or the preternatural and impossible. The experience of reading it may be sad or joyful, but it is always serious and grave.

Finally, we feel a myth to be numinous. It is as if something of great significance has been communicated to us. In other words, myths are something to be contemplated but not necessarily believed, and are to be held up before the fully waking imagination of a logical mind.

Reinhold Niebuhr

Cont'd from page 15

may indeed change individuals and relations between individuals, they do not significantly change the behaviour of groups. The main argument of his book *Moral Man and Immoral Society* is the charge that liberalism's big confusion was its failure to distinguish between the morality of individuals and groups. The sin of groups is deeper rooted and much harder to eliminate than that of individuals. The norm for the behaviour of groups is not love, but justice, and justice is not obtained by education and persuasion but by power, coercion and political activity.

Thus when Niebuhr examined the problems of racial discrimination in America (in 1932!), he noted that "It is hopeless for the Negro to expect complete emancipation . . . merely by trusting the moral sense of the white race," for "However large the number of individual white men who will identify themselves completely with the Negro cause, the white race in America will not admit the Negro to equal rights if it is not forced to do so" *(Moral Man and Immoral Society, pp. 252-3).*

It is this conviction that relationships between groups, whether they be races, workers or nations, are determined by justice, not love, and that justice is obtained by political power, not moral persuasion or education, that has been called Niebuhr's "realism." This realism is an open recognition of the reality of sin in individual and group life. For Niebuhr, the failure to recognize the reality of sin, especially the sin of pride, was disastrous. In his own words, "More evil is done by good people who do not know that they are not good." The greatest sin is self-deception, trusting in one's own pretended goodness.

Although Niebuhr has flirted with pacifism and Marxism, in the early years of his life, his "realism" led him to become an avowed opponent of both. Pacifism was rejected because of its failure to recognize the need for force in establishing and maintaining justice in a sinful world. While Niebuhr's pre-World War I liberal, romantic notions about war making the world safe for democracy had been shattered by the war itself, and especially by the Treaty of Versailles, his sensitivity to the threat of Nazi tyranny made him an ardent foe of appeasement and pacifism in World War II.

While he praised Marxism for its realistic view of society, he nevertheless opposed the Marxist reliance on violence to create an ideal society and was highly critical of what he considered to be its naive and sentimental notions of a future classless society. There were few critics more severe of post-World War II Communism than Niebuhr, and he was astounded and angered by Karl Barth's silence and refusal to criticize the Soviet invasion of Hungary in 1956.

Niebuhr wrote voluminously. In addition to his twenty-six major books, he wrote hundreds of articles for such magazines as *Christian Century* and *Christianity and Crisis*. Through his writing, speaking and teaching at Union, Niebuhr influenced not only several generations of theologians but also, and perhaps especially, politicians. His influence on important political leaders has been well documented. Even US President Carter, running for office in 1976, was reported to have said that Reinhold Niebuhr was one of his favourite authors.

But Niebuhr was no ivory-tower thinker, far removed from the realities about which he wrote so eloquently. He was a doer as well as a first-rate thinker. From the early days of his Detroit pastorate to the closing years of his New York professorate, he was deeply involved in active political life. His writing, thus, has a freshness, a relevance, a concreteness matched by few.

I have focused on Niebuhr as a prophet to politicians since this is, in my judgment, his most significant and lasting contribution. From a Reformed point of view, Niebuhr's theology is not without its flaws. His understanding of history, in my judgment, is quite defective. Niebuhr rejects the creation-fall-redemption order as a historical order and treats it as a myth or symbol. This means that his realism suffers from a fatal defect in its very foundations. When this is combined with what I judge to be an inadequate explanation of the relation between justice and love and an unbiblical, existentialist view of man, Niebuhr seems to leave little room for a genuine transformation of society in history. Furthermore, Reformed people would also be less than happy with Niebuhr's failure to distinguish between the political role of the church as institution and organism.

Nevertheless, when we consider the critical state of our world, when the free world faces the continuing threat of a creeping Communist totalitarianism, it is, I believe, more appropriate to focus on the timeliness of Niebuhr's Christian realism. The events of the past months seem to indicate that President Carter may have learned from his reading of Niebuhr. The leaders of the western world would do well to follow suit. Similarly those who are tempted to flirt with the various theologies of liberation and revolution also have much to learn from Niebuhr.

Finally, Niebuhr is undoubtedly one of the most quotable of all modern theologians. His epigrams sparkle with wit and radiate with wisdom. He is the author of the famous "courage to change" prayer:

Oh God, give us
Serenity to accept what cannot be changed,
Courage to change what should be changed,
And wisdom to distinguish the one from the other.

His rationale for democracy is unsurpassed:

Man's capacity for justice makes democracy possible,
But his inclination to injustice makes democracy necessary.

One final quotation in response to the objection that Christians should not become involved in the "dirty" business of politics: "The real problem for the Christian is not how anyone as good as he, can participate in the unethical activity of politics, but, how anyone as sinful as he, dare to set himself as judge of his fellow man."

Suggestions for Further Reading

By Niebuhr:

The best general introduction to Niebuhr's thought are the two volumes of collected short articles edited by D.B. Robertson and entitled *Essays in Applied Christianity* (1959) and *Love and Justice*. His two collections of sermons, *Discerning The Signs of the Times* (1946) and *Justice and Mercy* (1974) are also excellent introductions. Niebuhr's Christian realism and its significance for politics are explored in *Christianity and Power Politics* (1940) and *Christian Realism and Political Problems* (1953).

About Neibuhr:

The best introduction to Niebuhr can be found in Bob Patterson, *Reinhold Niebuhr* in the *Makers of the Modern Theological Mind* Series (1977). June Bingham's *Courage to Change* (1961) is a very readable biography. Donald Meyer, *The Protestant Search for Political Realism, 1919-1941* (1961) and Paul Merkley, *Reinhold Niebuhr: A Political Account* provide a thorough account of Niebuhr's political activity, thought and influence.

To look at the story of the Tower of Babel this way is for many, rather disturbing. But I have found that such a way of reading is satisfying to the religious and irreligious alike in the classroom. Just why this is so is more clear if we add to Lewis' definition of myth the definition provided by Jacques Ellul, the French lawyer, sociologist and theologian: "A myth is the addition of theological significance to a fact (whether historical, psychological, or human) which in itself has no such significance. Its role is to make a fact meaningful, to show it up as bearing the revelation of God. It does not destroy the historical reality, but on the contrary gives it its full dimensions.[2]

According to these two definitions, the question of whether anyone would be foolish enough to try to build a tower reaching into heaven, or whether Jonah could survive three days in the belly of a large fish is beside the point, is non-literary. It side-steps the main issue. In the story of the Tower of Babel, the main issue is the consequence of man's attempts to gain entry to heaven on his own terms; in the story of Jonah, the main issue is the consequence when a man tries to flee the truth, to resist his calling, to refuse his responsibility toward his fellows because they are of a different race and culture and are corrupt.

When we focus on these main issues, the 'religious' students in the class are content, not only because we have treated the text seriously but also because they themselves are ultimately concerned with this issue more than with the issue of historicity. We also satisfy the irreligious student because we are not placing the value of the story in its historicity but in its analysis of serious aspects of human life.

Let us spend a few moments in a mythical reading of one story. The Tower of Babel will serve as an example. The immediate question is why God should be so upset with man's plan to build a city and tower, and with his hope to reach heaven. The solution God settles on is drastic, surely too harsh, for the plans of the men are innocent enough: to gather together for protection, to establish an identity, and to gain entrance into heaven where pleasure and truth and life are to be found without measure. Yet their plan is not unlike that proposed by the serpent to Eve: to become as a god by seizing an opportunity for knowledge and wisdom. The plan has the same innocent pragmatism as that of the sons of God in Genesis 6, who married the fair daughters of men, or the plan of Cain, who offered his farm produce as an act of worship, or the plan of the elderly Sarai in Genesis 16, who obtained a son by giving her servant girl as a concubine to her husband Abram. We observe that the results of all this pragmatism are the same: frustration, loneliness and loss of identity.

Further, in each of these stories there is the same inevitability that C.S. Lewis talks about. Even on first reading the stories we are reminded of something we have heard before. That something is simply our own experience. Our plans for self-protection, our joint projects to build cities, make a name, get pleasure, or our private schemes to obtain life, health and self-realization all too regularly comes to naught. So we understand the ending of the story of Babel.

The question remains, why all this grief? Simply put, the tower builders have neither the presence of God nor his consultation, a lack common among the other projectors in the *Bible* whose efforts fail. That this lack of

consultation is a factor finds support in such Biblical passages as Psalm 127:1, "Except the Lord build the city, they labour in vain that build," and in the many passages which state that the Lord is involved in all projects which are successful, for he is, by definition, the source of all life, energy, light, power, order. So God's intervention at Babel is not vindictiveness but the maintenance of order so that chaos does not re-establish itself in the world, so that the inadequacies of men are not allowed to overwhelm the earth. As the Lord points out in verse 6, once men begin to use their unity and common language for this kind of project, they will go on to imagine and pursue others like it, unless prevented. And indeed history suggests that monolithic human projects, whether empires, campaigns, or buildings, often end in calamity.

John Stuart Mill in *On Liberty* suggests the same idea , that big government (and we might add big business and big unions) are a threat to humanity rather than a blessing. The confusion of tongues, then, is a restorative rather than a corrosive, just as the ousting of man from Eden preserves Eden, and the denial of the fruit of the tree of life to Adam and Eve is merciful provision of escape in death from the corruption of the careers they have embarked upon. To be unable to die is one of the worst calamities which could be imagined, as Swift suggests in *Gulliver's Travels* and Tennyson in "Tithonus."

The story of Babel, like most Old Testament stories, can gain much by being set beside a New Testament complement. Here the complement is the story of Pentecost in Acts 2. Babel results in confusion of tongues, dissension and the scattering of people; Pentecost results in communication and fellowship between people of diverse lands, cultures and tongues. Babel describes the natural urge to fend for oneself; Pentecost describes the very unnatural and unselfish decision to wait on the Spirit of the Lord in order that truth might flourish. Babel describes the dismal result of a glorious human plan, while Pentecost describes the result of obeying Jesus' commands: an influx of energy, a sense of direction, communion with one's fellows, and the growth of a non-competitive group spirit. By comparing Babel with Pentecost the class should begin to see the unity and integrity of the whole book, and of course to understand better any single story.

With a little perseverance we can find many similar complements to Old Testament stories: as Adam is the father of all human life so Christ, the second Adam, is the source of eternal life;[3] as the Ten Commandments are given to Moses on Mount Sinai, so the Sermon on the Mount, amplifying the Ten Commandments, is given by Christ;[4] as the Israelites cross the Red Sea on their pilgrimage from Egypt's slavery to Canaan's promised land, so Christians (called Israelites by St. Paul) go through the waters of death (figurative in baptism and literal in time) on their pilgrimmage from sin's enslavement through rebirth to the presence of God;[5] as Joseph and Daniel dream of the future in the Old Testament, so Joseph and John dream of the future in the New.[6]

Among all the parallels between Old and New Testaments is one kind which is repeated often and which is frequently alluded to in literature, especially prior to the eighteenth century. This is the appearance of Old Testament characters pre-figuring or typifying Christ. For example, as Abel the son of Adam, the first shepherd who pleased God, is the first man murdered by his brother, so Christ, the Son of Man with whom God is well pleased and the Good Shepherd, is crucified by his countrymen. David, the shepherd and lion-killer who stands alone before the giant and who is the greatest king of Israel, is like Christ, the Good Shepherd who guards his flock against Satan who "Goeth about like a roaring lion seeking whom he may devour,"[7] who stands alone before the giant Death on man's behalf, and who is King of kings. It is possible to trace incidents in the lives of people as diverse as Esther, Joseph, Moses, Elisha, Saul and Hosea, finding remarkable similarities with Christ. Indeed, this kind of exercise has been a favourite past-time throughout the history of the church.

But what is the point of the typology? Of what value is it in teaching a class the role of the *Bible* in English literature? As with other kinds of Old Testament-New Testament parallels, typology underlines the unity and integrity of the whole book. But it also functions somewhat as symbolism and archetype do. That is, the reappearance of certain characteristics in various Old Testament heroes and heroines arouses expectations about the nature of the Messiah in a way which supplements the other major way of preparing the Israelites, prophetic announcement. Typology shows them not only what the nature of the King will be, but how he will be treated when he arrives. Like archetype and symbol, typology is a very efficient way of communicating. It does not require rational explanation to be effective, and it is accessible by the untrained mind. This is why typology is so common in the *Bible*, and is why it occurs so frequently in English literature. Another explanation, of course, is that the use of typology provides writers such as the *Pearl* poet, Langland and Chaucer a means of exalting Christ, who to so many of them was, to use Solomon's phrase, "the chiefest among ten thousand."

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[1]C.S. Lewis, "On Myth," in **An Experiement in Criticism** (Cambridge, 1961), pp. 40-49.
[2]Jacques Ellul, **The Meaning of the City**, translated by Denis Pardee (Grand Rapids: Eerdmans, 1970), p. 6n.
[3]Romans 9; I Corinthians 15:22, 45.
[4]Exodus 20; Matthew 5.
[5]I Corinthians 10:1-4.
[6]Genesis 37ff, Daniel 7ff., Matthew 1-2, Revelation.
[7]I Peter 5:8.

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Ottawa women discuss supermarket decisions

by Alice Proper

On February 27, about 75 women from the Ottawa area gathered together to share some "Food for Thought." That was the title given to a one-day symposium exploring the decisions made by Christians in the supermarket and kitchen. The conference was sponsored by the Committee on World Hunger of the Calvary Christian Reformed Church in Ottawa. The information about and ivitations to the one day event were passed on to about ten congregations in Ottawa. The invitations were received with enthusiasm and there were an unexpected 93 registrants.

The day began with devotions. Chairman for the day, Mrs. Sarah Cook, read Psalm 146 and led those present in a meditation on the Psalm which so beautifully and clearly points to our God as the faithful one on whom we can count for justice.

Miss Diane Heeringa, a student at UWO, who is a member of Ontario Public Interest Research Group (OPIRG) led us on a "Supermarket Tour." Diane impressed the gathering with the lack of competition there is in the supermarket because of the control of conglomerates like that of George Weston.

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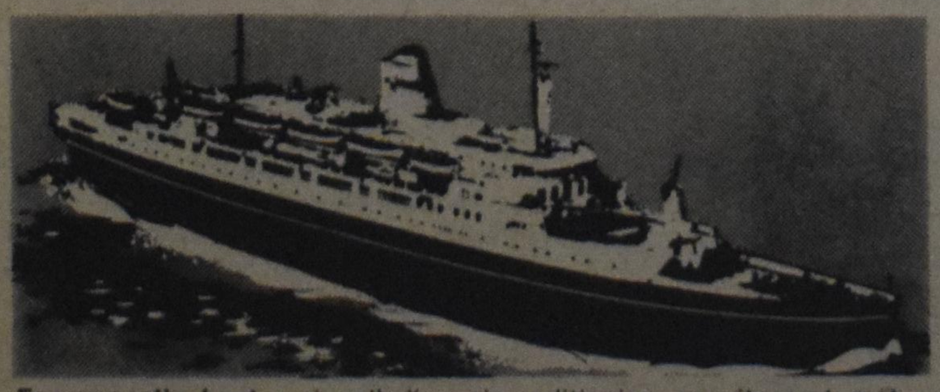

Een vacantie boot met volledige airconditioning en uitgerust met stabilisatoren. Comfortabel, attente bediening, uitstekende keuken, concerten, films — een gala atmosfeer. Wat een romantiese, luxe manier om te reizen!

Afvaarten voor 1980 vanaf Montreal naar Europa.

12 mei	11 juni	29 juli
19 augustus	1 october	3 november

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The Ontario CRC Extension Fund, Inc.
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Supermarket decisions

The product is not related to consumer needs at all. Through various forms of manipulation like advertisement and controlling shopping environment, the consumer develops the need for the product. Diane concluded that the problem the aware consumer faces is a big one, but one that can be tackled. Communication with management and staff and a good dose of persistence make for a good beginning.

After questions and discussion it was time for lunch. A homemade sandwich with a bowl of soup was followed with a taste of the kind of nutritional snack that one of the workshops in the afternoon would encourage the women to make.

In the afternoon there were five 45-minute workshops which were scheduled three times. With topics such as Meatless Meals, Nutritious Snacks for Children, Preserving Fruits and Vegetables, How to Begin a Food Co-op and How to Stretch the Grocery Dollar, there was lots to share and talk about. Forty-five minutes went by too quickly.

The workshop topics weren't picked because we were interested in preserves as such, or because we wanted better nutrition for ourselves, or because it was someone's hobby to set up co-ops but because in the light of the total world food situation, these things were seen as part of a lifestyle that seeks to be obedient to God whose creation is ours only as stewards.

As we all gathered together again at the end of the day there was an enthusiastic spirit. We all felt that this was only the beginning of Christian women in the Ottawa area getting together to share ideas and experiences about how to grow in serving God and our fellow man as we spend time in the supermarkets or kitchens.

It was a good day and a good beginning. We recommend a day of sharing like this to everyone and anyone interested in setting up a similar day may, for further information, contact Mrs. Sarah Cook, 29 Oriole Drive, Ottawa. Phone: 745-5914.

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Dr. Derald De Young will conduct the Calvin College band in music which is appropriate for the Lenten-Easter season at daytime school stops and evening concerts.

Fri., Mar. 28, Ann Arbor, MI, CRC, 8 p.m. concert.
Sat., Mar. 29, Wayne State Univ., Detroit, Community Arts Aud., 3 p.m.
Sun., Mar. 30, Ensembles in Detroit, Chatham, Sarnia for worship participation; concert, Sarnia I CRC, 8:30 p.m.
Mon., Mar. 31, Sarnia, Lambton Chr. High; Chatham Dist. Chr. High; evening concert, Chatham Dist. Chr. High, 8 p.m.
Tue., Apr. 1, London Dist. Chr. High; Hamilton Dist Chr. High; evening concert, Hamilton Dist. Chr. High, 8 p.m.
Wed., Apr. 2, St. Catharines, Calvin Memorial Chr. School; evening concert at 8 p.m. in Covenant CRC.
Thu. Apr. 3, Toronto Dist Chr. High; evening concert at Durham Chr. High, Bowmanville, 8 p.m.
Fri., Apr. 4, Good Friday worship participation, Toronto area churches; evening concert, Toronto II CRC, 8 p.m.

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Notes of Thanks	8.00

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CALVINIST CONTACT
99 NIAGARA STREET, ST. CATHARINES, ONT. L2R 4L3, (416) 682-8311

NOTES OF THANKS

HEIDBUURT: We wish to thank our children, grandchildren, relatives and all our friends for the many cards, letters and telephone calls we received on our 40th Anniversary day. A day never to be forgotten.
Mr. and Mrs. Ate Heidbuurt,
Temporary address: 22 Marian Rd., Zephyrhills, Fl., U.S.A. 33599.

LANGENDOEN: We would like to express our sincere thanks to all our children, relatives and friends for their flowers, cards, and all the best wishes received on the occasion of our 45th Wedding Anniversary. Above all, thanks to our Lord who has protected us through all these years.
John and Lena Langendoen,
304 Scott St., St. Catharines, Ont. L2N 1J5.

BIRTHS

BOSMAN: With praise and thanksgiving to our heavenly Father, the creator of life, we received into our care our second child, a healthy baby girl, JULIANE CHRISTINE, 7 lbs. 11 oz. (3,500 grams), born February 29, 1980. She is a little sister for Kevin, the second grandchild for Mr. and Mrs. O. Okkema of Chatham, Ont., and the sixth grandchild for Mr. and Mrs. J. Bosman of Tupperville, Ont. Joyful parents are Ed and Tilda Bosman.
R.R. #1, Moorefield, Ont. N0G 2K0.

DYKSTRA: "Lo, sons are a heritage from the Lord, and children a reward from him" (Psalm 127:30).
Rejoice with us in the birth of our son, BERTON HUGO, born February 25, 1980. A brother for Charlene, Benny, Simona and Coralie. 33rd grandchild for Mr. and Mrs. U. Dykstra and 9th for Mrs. C. Maaskant. Thankful parents are Bert and Nellie Dykstra.
R.R. #2, Clinton, Ont. N0M 1L0.

KIERS: "Great is the Lord and most worthy of praise, his greatness no one can fathom" (Psalm 145:3).
Nick and Marlene thankfully annouce the birth of a healthy daughter, SANDRA MICHELLE, born March 1, 1980. A sister for Michael. Happy grandparents are Mr. and Mrs. C. Vanderhout and Mr. and Mrs. J. Kiers.
22 Hunter Rd., Grimsby, Ont. L3M 4A5.

MEINDERSMA: With great joy, we thank the Lord, who has blessed our home with the birth of our first child, a daughter, RENEE JOHANNA, born March 1, 1980. Parents: Pete and Sylvia. First grandchild for Mr. and Mrs. Frank Meindersma, Smithville, third grandchild for Mr. and Mrs. D. Bosch, Binbrook.

POSTMA: With great joy, we thank our heavenly Father, who has blessed us with the birth of our first child, a son, MICHAEL JOHN, born February 9, 1980. Parents: Gary and Gayla Postma. Grandparents: Mr. and Mrs. Norman Bouma of Grand Rapids and Mr. and Mrs. John Postma of Chatham.
170 Ross St., Sarnia, Ont.

BIRTHS

STRUYK: With thanks to God, who made all things well, we wish to announce the birth of our daughter, PAMELA JOY. She was born March 1, 1980 and is a sister for Karen, Teresa and Jennifer. Parents, Con and Janice Struyk (nee Schilstra).
R.R. #1, Troy, Ont. L0R 2B0.

WIERSMA: To Bill and Magda (nee Berkelaar) our first baby, a little boy, on March 8, 1980. Although he was only with us for a very short time, his life to us was very precious. Our appreciation to relatives, friends and Rev. John Klomps for their concern, support and kindness.
"Lord, haste the day that more clearly we may see life's sad occurances as evidence of thee."
26 Highcliffe Ave., Hamilton, ON.

WISSINK: O Here God, ons liefst verlangen, dit kind van ons, dit liefde pand, wij hebben het van U ontvangen, wij geven't U uit Uwe hand.
With praise and thanks to God, we gratefully announce the birth of our daughter, JULIA CHRISTINE, born January 30, 1980. A sister for Mark William.
Proud parents — Willem and Dickie Wissink (nee Prins)
Ottawa, Ontario.

WOUDSTRA: With praise and thanksgiving to God, our creator, Wilbur and Lola Woudstra (nee Ruiter) are pleased to announce the birth of their son, WESLEY PAUL, born on Monday, March 10, 1980. A brother for Gregory, Valerie and Brian. 31st grandchild for Mrs. H. Woudstra, and 11th grandchild for Mr. and Mrs. P. Ruiter.
13307 Delwood Rd., Edmonton, Alta.

ANNIVERSARIES

With thanksgiving to God for his love and faithfulness, we hope to celebrate the 50th Wedding Anniversary of our parents and grandparents,

JAN and BEULAH BOSVELD
(nee Reukema)

on March 26, 1980.
Congratulations and love from their children and grandchildren:
Martin & Lynn Bosveld; Pauline, Edward, Raymond, Sandra — Chatham.
John & Martha Bosveld; Kenneth, Calvin, Shelly, Kerry-Lynn — Waterdown.
Harry & Elaine Bosveld; Katherine, David, Paul — Essex.
Open house will be held on Saturday, March 29, 1980 from 7:30 p.m. to 10:00 p.m. in the Grace Christian Reformed Church, Chatham. Best wishes only.
Home address: 53 Victoria Ave., Chatham, Ont.

1955 1980
Chatham Chatham
The children of,
MR. and MRS. CORNELIUS DE VOOGD

wish to make it known that on March 31, 1980, they will have been married for 25 years. We wish them God's blessings in the years to come.
With love from their children:
John
Stan & Kitty
Audrey
In celebration of their 25th Wedding Anniversary they are going to spend three weeks in Guatemala, with their married son, Stan and his wife Kitty, who are teachers in Quezaltenango, Guatemala.
11 St. Anthony St., Chatham, Ont. N7M 3X9.

Advertise in C.C. It does give you results!

ANNIVERSARIES

We wish to express our congratulations to:
HENK and HELEN DUBBINK
from Smithville, Ont., on their 25th Wedding Anniversary. We wish to say thankyou for all your kindness and thoughtfulness over the years. We hope and pray that God will give you many more years together of happiness and love.
Janice & Willy; Derrick
John & Martha; Jeremy
Pete & Cathy
Linda & Stan
Dick
Margaret & Tony
Gordon
The Kralt family,
Beamsville, Ont.

1955 1980
Nijverdal, Smithville,
Holland Canada
With praise and thankfulness to our Lord we hope to celebrate the 25th Wedding Anniversary of our friends,
HENK and HELEN DUBBINK
(nee Hoekjen)
on March 29, 1980. It is our prayer that the Lord will continue to bless them in the years to come and keep them in his care.
With love:
John & Alice De Boer
John & Jenny Swytink
Robert & Hilda Dent
Geerlof Kralt
Jane Dryer
Peter & Tine Feddema
Grimsby, Ont.

1955 1980
Nijverdal Smithville
With thankfulness to God, we hope to celebrate on March 30, D.V., our 25th Wedding Anniversary,
HENK and HELEN DUBBINK
(nee Hoekjen)
"Know ye that the Lord, he is God: it is he that hath made us, and not we ourselves; we are his people and the sheep of his pasture" (Psalm 100:3).
Open house on Monday, March 31, at home from 8 - 10 p.m. Best wishes only please.
R.R.#1, Smithville, ON. L0R 2A0.

1930 1980
Smilde Wellandport
Holland Ontario
On Wednesday, April 2, 1980, we hope, D.V., to celebrate with our dear parents and grandparents,
ANDY and FRANCES JANSSENS
(nee Boers)
their 50th Wedding Anniversary, "I lift up my eyes to you, to you whose throne is in heaven" (Psalm 123:1).
We thank the Lord for his faithfulness and love shown in all those years and pray that the Lord will continue to bless and be near to them in the years to come.
Their thankful children and grandchildren:
Roelie & Ellwood Bootsma — Brampton, Ont.
Hank & Gay Janssens — Beamsville, Ont.
Hilda Janssens — Mt. Hope, Ont.
Henry & Leni Janssens — Hamilton, Ont.
Andy & Dea Janssens — Hamilton, Ont.
Helen & Jack Hagen — Hamilton, Ont.
Jane & Pete Elgersma — Petewawa, Ont.
Harry & Mary Janssens — Wellandport, Ont.
Ralph & Dorothy Janssens — Wellandport, Ont.
and 29 grandchildren
Friends and acquaintances are invited to an open house to be held on this day from 2 - 4 and 8 in the evening in the Wellandport Christian School gym, Wellandport, Ont.
Home address: R.R. #3, Wellandport, Ont. L0R 2J0.

ANNIVERSARIES

1955 1980
Naaldwijk Holland Marsh, Ont.
On March 30, 1980, we hope to celebrate with our parents,
TOM and MARGARET FLACK
(nee deBruyn)
their 25th Wedding Anniversary. We pray that the Lord will bless and keep them in the coming years.
Congratulations and love from their children:
George & Lynn Flack — Bradford, Ont.
Irene — Guelph, Ont.
Pat
Jo-Ann
Ron
Open house will be on Saturday, March 29, 1980 from 3 - 5 and 7 - 9 p.m. at their home. Best wishes only.
Home address: R.R. #2, Newmarket, Ont. L3Y 4V9.

1930 1980
Bodegraven Burlington
March 27
With joy and thankfulness, we celebrated the 50th Wedding Anniversary of our parents,
TIENIS and WILLEMYNTJE MARCUS
(nee Terlouw)
on March 27, 1980. It is our prayer that the Lord will continue to bless them and keep them in his care.
Great is thy faithfulness.
Leo & Marie Marcus — Veenendaal, Holland
Aris & Hillie Marcus — Brighton, Ont.
Ali & Lutzen Overwijk — Lindsay, Ont.
Rina & Elzo Eisinga — Brighton, Ont.
Willy & Larry Purdy — Lindsay, Ont.
Hugo & Sally Marcus — Orillia, Ont.
and 16 grandchildren and 1 great-grandchild.
Burlington Maranatha Homes — 3260 New St., Apt. #111.

1955 1980
Lollum (Fr.) Strathroy
With joy and thankfulness to the Lord, we announce the 25th Wedding Anniversary of our parents,
RAY and IRENE NYDAM
(nee Wynia)
on March 24, 1980. It is our prayer that the Lord will continue to bless them and keep them in his care.
With love from their children:
Peter
Donald
Richard
Ingrid
Open house will be held on March 28, from 8 - 10 at Westmount Church basement.
Home address: 566 Dewanstreet, Strathroy, Ont. N7G 3C7.

With great joy, thankfulness and praise to God, we celebrate, God willing, the 30th Wedding Anniversary of our parents,
PIET and MARIE PROVOOST
(nee Buis)
on March 23, 1980. We praise God for his guidance and blessings in the past 30 years, and we pray for his continued love and care. We wish for them the blessings of Psalms 128:
With much love and prayers:
Joe & Fran Van Klinken; Josh, Kelly, Caleb — London
Pete & Heather Provoost; Amanda — Aylmer
Nick — at home & Nelly (girlfriend)
Morris & Sandra Kikkert; Devin, Stacy — Aylmer
Anne Marie — at home & Pete (boyfriend)
Christie — at home
Also prayers and best wishes from their parents:
Mr. and Mrs. P. Provoost Sr. — Aylmer.
Home address: R.R.#7, Aylmer, Ont. N5H 2R6.

ANNIVERSARIES

1945 1980
"I will counsel you and watch over you" (Psalm 32:8b).
On March 21, 1980, the Lord willing, we hope to celebrate the 35th Wedding Anniversary of our parents and grandparents,
EGBERT and GERTRUDE RENKEMA
(nee DeBoer)
It is our prayer that the Lord will continue to bless and keep them in his care.
With love from their children and grandchildren:
Tony & Winnie Vandendool; Stephen, Charlene, Paul — Clinton, Ont.
Bill & Marg Horinga; Edward, Andrew, Mark — Woodstock, Ont.
Ross & Corrie Clark; Tracey, Donald, David — Neustadt, Ont.
John & Garma Markus; Gerda, Greta, Jonathan — Beachville, Ont.
Bert & Linda Renkema; Eric, Brenda — Londsboro, Ont.
Albert & Christine Renkema; Karen — Embro, Ont.
Ralph & Shirley
R.R. #3, Woodstock, Ont. N4S 7V7.

On April 5, 1980, we hope to celebrate the 40th Wedding Anniversary of our parents and grandparents,
ALEWYN and JACOBA STOLK
(nee Bazen)
We pray that the Lord may spare them for each other and for us for many years to come.
Henk & Bronwen Stolk; Susan, Wendy, Christine — Orono
Kees & Nancy Stolk; Steven, Jason — Whitby
Alewyn & Janet Stolk; Richard Jennifer — Kendal
Jasper & Bonnie Stolk; Matthew, Tara — Whitby
We invite you to a social tea on April 5, **from 1 p.m. - 5 p.m.** at the Whitby Hebron Chr. Ref. Church, main floor, social room. Best wishes only.
Home address: 606 Gilbert St. W., Whitby, ON.

Niewolda, Essex,
Groningen Ontario
1935 1980
March 20
With praise and thanksgiving to God, we celebrated, as a family, the 45th Wedding Anniversary of our dear parents and grandparents,
ALBERT HENDRIK and KLAASSIEN WOLGEN (nee Viswat)
It is our prayer that the Lord will continue to keep them in his care, as is promised in Psalm 127 and so beautifully expressed in hymn 481, "O Perfect Love."
With love from their children and grandchildren:
Herman Wolgen — Essex, Ont.
Eppo & Christine Wolgen; Albert, Gregory, Monique — Cottam, Ont.
George & Alice Wolgen; Allan, Marlene, Andrew, Corry — Coalhurst, Alta.
Marinus Wolgen — Essex, Ont.
Mary & Henry Postma; Fred, Albert, David, Danny — Chatham, Ont.
Florence & John DeJong; Gerald, Karen, Brenda, Steven, Sonja — Sarnia, Ont.
Rika & John Griffioen; Tim, Michelle, Mark, Deborah — Chatham, Ont.
Home address: 316 Talbot St. S., Essex, Ont. N8M 1C1.

Newlyweds who place an ad with their future address, will receive a free subscription for a year.

Classified Advertising

ANNIVERSARIES

Proverbs 3:26

Rotterdam Woodstock

Thanking God for keeping them for us and for each other, we announce the 25th Wedding Anniversary of our parents,

JAN and JELTJE ENZLIN
(nee Van Marrum)

on March 24, 1980.
With love from their children:
Ralph & Marian Enzlin — Woodstock
Frits
Robort — at home
Open house to be held on April 5, 1980 from 7:30 to 9:30 p.m. at the Legion Hall, Brant St., Woodstock. Everyone welcome.

1955 1980

With joy and thankfulness to our Lord, we announce the 25th Wedding Anniversary of our parents,

HARRY and THEA KINGMA
(nee Swart)

on March 27, 1980. We are thankful to our Lord that he has blessed us with such wonderful parents. We pray that God will continue to bless them with his everlasting love and care for many years to come.
Our congratulations and love Mom and Dad.
Your thankful children:
Joyce & Don Sieben
Louis
Gloria
Trish
Sid
Home address: 14424 - 62 Street, Edmonton, Atla. T5A 2A8.

MARRIAGES

VANDER WAL-GROENEWEGEN: The most joyous of occasions is the union of man and woman in the celebration of life. Mr. and Mrs. John Vander Wal of Camlachie, Ont., and Mr. and Mrs. Cornelius Groenewegen of Brantford, Ont., are pleased to announce the marriage of their children, GWEN and WILL. The wedding ceremony will take place, the Lord willing, on Saturday, April 12, 1980 at 4:00 p.m. in the Christian Reformed Church of Wyoming, Ont. Rev. Wm. Renkema officiating.
Future address: 44 Lanier Place, St. Thomas, Ont.

OBITUARIES

Maandag, 10 maart, werd voor ons geheel onverwacht door de dood uit ons midden weggenomen, ons trouw en actief medelid,

MRS. P.M. BAART (geb Norier)

op de leeftijd van 68 jaar. Moge de Here zijn troost en nabijheid schenken aan Mr. Baart en zijn kinderen en deze droeve dagen.
„In stilheid en vertrouwen zal uw sterkte zijn" (Jes. 30: 15b).
De „Jeugd van Vroeger" Club,
Richmond, B.C.

"In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you" (John 14:2).
On March 12, 1980, after a lengthy illness, it pleased our heavenly Father to take home our beloved husband, father and grandfather,

GERRIT WINDHORST

in his 61st year. Dear husband of Alida (nee van Osnabrugge).
Dear father of:
Dick & Gerri Windhorst — Hamilton
Marion & Ron Bergshoeff; Janis — Grimsby
Carolyn Windhorst — St. Catharines
Susan Windhorst — Stoney Creek
Funeral service was held, March 14, 1980 at the Fruitland Chr. Ref. Church.
Home address: 100 King St. E., Apt. #112, Stoney Creek, Ont. L8G 1K8.

OBITUARIES

"The steadfast love of the Lord never ceases his mercies never come to an end; they are new every morning: great is thy faithfulness" (Lam. 3: 22,23).
We pray that these promises may comfort our dear sister-in-law, Sylvia DeJong (nee Algera) and her children in the passing unto glory of her beloved husband and father. Our brother, brother-in-law and uncle,

RAYMOND DEJONG

John & Alice DeJong (nee De Groot) — Edmonton, Alta.
Ann Algera (nee DeJong) — Poplar Hill, Ont.
Hank & Corrie DeJong (Hee Haagsma) — Burlington, Ont.
4 sisters and 1 brother in Holland
nephews and nieces
Summerland, B.C.
March 6, 1980

Be still and know that I am God.
On February 15, 1980, our dear son, brother, brother-in-law and uncle,

TED KARSTEN

was taken home at the age of 45. Earth has no sorrows that heaven cannot heal.
Mr. R. Karsten Sr. — Lethbridge, Alta.
John & Edna Karsten — Calgary, Alta.
Grace & John Kooiker — Lethbridge, Alta.
Ralph & Audrey Karsten — Coalhurst, Alta.
Ann & John Ketel — Picture Butte, Alta.
John & Ann Karsten — Houston, B.C.
Hilda & John Vander Leest — Westlock, Alta.
Pete & Jean Karsten — Smithers, B.C.
nieces and nephews
The funeral service was held on February 20, 1980 at the Smithers, B.C. Chr. Ref. Church. Rev. S.C. Pastine officiating.

On March 8, 1980, the Lord took unto himself our faithful custodian,

PETER LAZET

We extend our Christian sympathy to his wife, Marie, his children and relatives. We pray that God will continue to comfort and sustain them.
Council and Congregation of Chr. Ref. Church, Clinton, Ont.
Psalm 146: 1,2

Psalm 73:9 (nieuwe berijming) "Nu blijf ik bij U voor altijd, God die mij troost, Die bij mij zijt, Mijn twijfel stilt, en mijn verlangen, Die mij in liefde houdt omvangen, Gij neemt mij bij de rechterhand, Gij zijt getrouw, Uw raad houdt stand, Uw wijsheid is het die mij leidt, En eenmaal kroont met heerlijkheid!"
This was a very favourite psalm of our dearly beloved mother, grandmother and great-grandmother,

KLAASKE VAN DER MEER
(nee Nauta)

who was called to be with her Lord and Saviour on March 5, 1980, in her 85th year.
Beloved wife of Hart van der Meer, who predeceased her in May, 1973.
Buitenpost (Fr.) The Netherlands.
Her loving children:
A.S. & A. van der Meer (de Jong) — Zwijndrecht
R. & L.S. Fokkema (van der Meer) — Alphen a/d Rijn
Th.G. & J. Baarsma (van der Meer) — Richmond, B.C.
Th. & S. van der Meer (Nauta) — Surrey, B.C.
St. & J. van der Meer (Noordveld) — Leeuwarden
W. & J. van der Meer (Blanken) — North Delta, B.C.
15 grandchildren and 10 great-grandchildren.
6191 Nicolle Place, Richmond, B.C. V7C 4V7.

OBITUARIES

On March 5, 1980, the Lord called to be with him, our beloved wife and mother,

AALTJE QUARTEL (nee Zandberg)

at the age of 60. Blessed are the pure of heart, for they shall see the Lord. We pray for harvest of her witnessing during her life and from her sick-bed, which we will always remember.
Dearly loved and missed by her husband Jacob and children:
Johanna — Waterloo
Christina; Lisa — Hyde Park
Ineke — Kingston
Pauline & Everett Zwiers; Theresa, Jacob, Alice, John — London
Juliana — New Westminster, B.C.
William & Diane — Chatham
Jacqueline — at home
John & Betty Ann (friend) — at home
A funeral service of praise and comfort was held in Westmount Chr. Ref. Church, Strathroy, ON.
287 Main St., Ilderton, Ont. N0M 2A0.

We mourn in sympathy with John and Alice Scheele and their children Thies, Renier and Michelle and the bereaved family for their father, grandfather, and husband,

JACOBUS SCHEELE

who after ailing for some time, died March 5, 1980 in the Netherlands at the age of 79. May the God of grace grant comfort with the assurance of his promises in the resurrection of our Lord and renew their strength in the hope of his coming again in glory.
John 10: 28 " . . . and I give them eternal life, and they shall never perish and no one shall snatch them out of my hand."
Congregation and Council,
Waterloo Chr. Ref. Church.

On Sunday, January 13, 1980, the Lord took unto himself our dearly beloved wife, mother, grandmother and great-grandmother,

FREDA VENINGA

in her 75th year, after a lengthy illness at the Grace Hospital, Winnipeg. She is survived by her husband Jacob,
three daughters:
Mrs. L. (Dena) Bell — Winnipeg
Mrs. H. (Gertie) Buit — Chilliwack, B.C.
Mrs. L. (Carol) Vanderhooft, Winnipeg
14 grandchildren and 9 great-grandchildren.
"Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours" (Rev. 14:13).
698 Alexander Ave., Winnipeg, Man.

On March 12, 1980, the Lord took home our dear friend,

GEORGE WINDHORST

We pray that the Lord will sustain his wife and children.
Sadly missed by:
John Schellingerhoud
Simon & Bep Van Tol
Nel & Janet Zwaagstra
John & Willy Van Geel
Stoney Creek, Ont.

FOR RENT

2 BEDROOM BUNGALOW: Highway location, 2 miles east of Listowel. Close to Chr. Ref. Church and Christian school. Phone: (519) 291-1714.

FOR RENT: 2 bedroom apartment. Stove, fridge, balcony. Available May 1. 42 Main St., West, Grimsby. Call: 945-3688 (after 6:00).

SUBLET: in Guelph, furnished one bedroom apartment, walking distance from University, church and shopping. $240.00 per month. Available May 1. Phone: (519) 823-1954 after 6 p.m.

OBITUARIES

Suddenly, the Lord took to himself our beloved sister-in-law,

MRS. SUSAN WEEDA

Wife of Cees Weeda.
Mrs. J. Knight — Fenwick, Canada
Mrs. L. Weeda — Lakewood, California
Mr. & Mrs. K. Van Vliet — Chino, California
Mr. & Mrs. Ype Speelman — Los Lunas, New Mexico
Mrs. Don Weeda — Chino, California
Mr. & Mrs. J.W. Weeda — Rozenburg, Netherlands
Mr. & Mrs. A. Weeda — Escalon, California
Mrs. J. Knegt — Delft, Netherlands
Mr. & Mrs. Jac Weeda — Rozenburg, Netherlands
Mr. & Mrs. P. Ryken — Escalon, California
Mr. & Mrs. J. Weeda — Turlock, California
March 9, 1980
39 Fourth Rd., Ulverstone, Tasmania, Australia

TEACHERS NEEDED

ATHENS: The Athens Christian School invites applications for the position of **Primary teacher** for **grades 1 - 4**, commencing September 1980. Please send applications to: Ben Bronsema, principal, Box 264, Athens, Ont. K0E 1B0. Telephone: (613) 924-9500 (school).

BARRIE: Timothy Christian School, Barrie, Ont., invites applications for a teacher's position in the **primary grades**. Contact: Andy Borger, principal, Timothy Christian School, 49 Ferris Lane, Barrie, Ont. Phone: (705) 726-6621 (school) or (705) 424-9414 (home).

BOWMANVILLE: Durham Christian Highschool needs **2 teachers**. An **English** teacher and one who teaches **General Subjects**. Experience preferred. Send resume to: Ren Siebenga, principal, Box 238, Bowmanville, Ont. L1C 3K9. Telephone: (416) 623-5940 (School).

BRAMPTON: The John Knox Christian School in Brampton expects to have vacancies in the **primary grades**. Please request applications from: Mr. I. Witteveen, principal, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, Ont. L6Y 2C7. Phone: (416) 451-3236 or (416) 457-7250.

CHATHAM: Chatham District Christian Secondary School invites applications for a **math-art-accounting combination** for the 1980-81 school year. Please send your applications to: Mr. Henry Kooy, principal, Chatham District Christian Secondary School, 90 Park Avenue East, Chatham, Ont. N7M 3V4, or call: (519) 352-4591.

CHATHAM: Calvin Christian School invites applications for a possible teacher's position in the **primary grades**. Please contact: John Postma, principal, Calvin Christian School, 72 Tissiman Ave., Chatham, Ont. N7M 4G5. Tel: 1-519-352-4980.

DRAYTON: Calvin Christian School invites applications for an opening in the **intermediate** grades. An interest in Physical Education would be an asset. Please send applications to: Calvin Christian School, Box 141, Drayton, ON N0G 1P0. Phone: (519) 638-2935 (school).

DUNNVILLE: The Dunnville Parental Christian School invites applications for a **part-time** teaching position in **grades 7 and 8**, approximately 3 half days per week. Interested persons may direct inquiries to: Mr. Wm. R. Rang, principal, Dunnville Parental Christian School, Robinson Rd., Dunnville, ON N1A 2W1. Or call: (416) 774-5142 (school).

TEACHERS NEEDED

GUELPH: Small is beautiful! The John Calvin Christian School in Guelph, situated in a University city, needs a **Kindergarten** teacher for **2½ days** per week. Become part of our growing Christian community. Send inquiries and applications to: Jake Vriend, principal, c/o John Calvin Christian School, 290 Water St., Guelph, Ont. N1G 1B8. Telephone: (519) 824-8860 (school).

HAMILTON: The Education Committee invites applications for possible vacancies in **grades K-8**. Contact: W.H. Hultink, principal, Calvin Christian School, 547 West 5th St., Hamilton, Ont. L9C 3P7, Phone: 388-2645.

JARVIS: Jarvis District Christian School invites applications from experienced and new teachers for a position in the **primary grades and junior grades**. There is also a possible position as **remedial (am)/ grade 7 - 8 (pm) teacher**. Applicants with qualifications in French and/or music will be given preference. Contact: P. Weening, principal, R.R. #1, Jarvis, N0A 1J0. Phone: 428-0887 (home) or 587-4444 (school).

KINGSTON: Kingston Christian School, 88 Wright Cres., Kingston, ON, requires a part-time teacher for **Principal's relief** in grades 7 and 8, preferable subjects to be taught: **Science, Health, English.** We also invite applications for the following possible opening: **Primary grades; French.** Forward complete resume, application and references to: the principal, Dr. A.J. Looy.

LINDSAY: Heritage Christian School in Lindsay, Ont., invites applications for the positions of 1) **Kindergarten** and **French** for **grades 1 - 8**, 2) **grade 1 and 2.** Send resume and letters of application to: Mr. L Graves, Secr. Ed. Comm., 70 Angeline St. S., Lindsay, Ont. K9V 3L3.

LONDON: The London Parental Christian School invites applications for an anticipated **Kindergarten** vacancy (60% full-time). Applications, including a brief statement of Christian philosophy of education should be submitted to: Rick Klooster, principal, 202 Clarke Rd., London, Ont. N5W 5E4. Telephone: (519) 455-0360.

NEWMARKET: Holland Marsh District Christian School invites inquiries for the following positions: 1) **half-time remedial teacher**, 2) an opening for **grade 6.** For further information or application forms, contact: Mr. Jake van Breda, at 705-737-0957 (home) or 416-775-3701 (school) or write c/o the school at R.R.#2, Newmarket, Ont. L3Y 4V9.

ORANGEVILLE: The Orangeville Christian School, an interdenominational Christian School, situated in the town of Orangeville, 20 miles north of Brampton, Ont., invites applications for a **primary teacher** in **grades 1 - 4**, commencing September 1980. Ability to teach **music and/or French** will be considered an asset but not a necessity. Send all applications to: Mrs. S. Bartlett, 28 Forest Park Rd., Orangeville, ON. Telephone: (519) 941-3381 (school).

OWEN SOUND: Timothy Christian School, requires a **Teaching Principal**, commencing September 1980, for grades 5 - 8 in its two room school. Please submit applications and resume to: Mrs. Jane Lunshof, Secretary, Education Committee, Box 59, Chatsworth, Ont. N0H 1G0.

Advertising in C.C. helps.

Classified Advertising

TEACHERS NEEDED

Fraser Valley Christian High School

Providing Christian education for 350 students in grades 8 through 12, invites applications for possible vacancies in 1980/81 in any of the major areas of study, but especially in:

English
Social Studies
French
Mathematics
Science
Chemistry
or combinations thereof.

Located in the greater Vancouver regional district with an outstanding range of educational, cultural and recreational opportunities.

Please send resume and references with application to:

15353-92nd Avenue,
Surrey, B.C. V3R 1C3.

For further information contact:

F. HERFST, principal,
(604) 581-1033 (office) or
(604) 524-6753 (home).

John Knox Memorial Christian School
in Fruitland

requires a
grade 1 teacher,
and possible openings for the
intermediate grades
for the school year 1980-81.
Preference will be given to a music major.
Please forward letters of application and resume to:
Mr. Wm. Slofstra, Principal
Box 27, Fruitland, Ont.
Tel: (416) 643-2460 (school).

BEACON CHRISTIAN HIGH SCHOOL
in St. Catharines, Ontario

Applications from experienced and new teachers are invited for possible openings in the following areas or combinations thereof:

Science • Bible • Home Economics
Manual arts • Teaching Vice-principal

Beacon Christian High School provides a complete program of Christian education for 215 students in grades 9 - 12.

Please send inquiries or applications to:
John Vriend, Principal, Beacon Christian High School,
2 O'Malley Dr., St. Catharines, Ontario L2N 6N7.

London District Christian Secondary School
24 Braeside Ave., London, Ont. N5W 1V3.

We are inviting applications for positions in
ENGLISH, GIRLS PHYS. ED. and FRENCH/ART.
Please send applications including resume, academic record and references to:
The Principal,
W. Drost,
or phone (519) 455-4360.

Edmonton Christian Schools

Our system is striving to place an emphasis upon the development and implementation of a curriculum which recognizes the Lordship of Christ.

We are looking for candidates for:

Kindergarten, Elementary, Junior and Senior High positions.
Specific needs also include:
Remediation, an assistant principalship, physical education, home economics, English, and social studies.
The possibility exists for an opening in a **K-9 Principalship**, due to a re-assignment to new work in our system.
Several exciting possibilities exist in a system which seriously struggles to advance His Kingdom.
Educators interested in joining such a community which reflects upon its perspectives, are invited to contact us.

Lee Hollaar, principal,
13470 Fort Rd., Edmonton, Alta. T5A 1C5.
Telephone: (403) 475-2818 (school).

Emmanuel Christian Secondary School

requires a teacher for each of the following 2 subject areas:

MATH/SCIENCE
ENGLISH/SOCIAL STUDIES

Emmanuel is a young, growing school, looking for teachers who are interested in curriculum work and who enjoy a highly inter-denominational setting.
Administrative interests and/or experience are an asset.
Inquiries and applications should be directed to:
The Principal at,
2551 East 49th Ave., Vancouver, B.C. V5S 1J6.

TEACHERS NEEDED

The Hamilton District Christian High School,
28 Athens Street, Hamilton, Ont.
(416) 389-3411

invites applications for positions in:
French and Science (for the Smithville High School) and for a
M.I.S. — History position (in Hamilton)
Forward applications, resumes, and references to:
Mr. John E. Top, principal.

REXDALE: Timothy Christian School, Rexdale, ON, expects to have vacancies in **grade 1, grade 4** (half-time), **grade 5** and **grade 6 or 8.** Ability to teach French and/or instrumental music would be an asset. Please request application and reference forms from: H.K. Bergsma, principal, 28 Elmhurst Dr., Rexdale, ON M9W 2J5. Phone: (416) 741-5770 (school).

LUCKNOW: The Lucknow and District Christian School Association invites applications for the position of **primary teacher** for **grades 1 - 4** in their new 3 room school which will be opening its doors this fall. Please send resume and letter of application to: Lucknow and District Christian School, c/o Educational Committee, Box 550, Lucknow, Ont. N0G 2H0.

ST. THOMAS: St. Thomas Ebenezer Christian School will have possible vacancy of **teaching Principal OR** for the position of **grade 8 teacher,** for the next schoolyear. The Principal will teach grade 8. Ebenezer has excellent facilities and a very good pupil/teacher ratio. Applicants are also invited for a vacancy in a **primary grade**. Send complete resume to: John Pouli, principal, 77 Fairview Ave., St. Thomas, Ont. N5R 4X7. Telephone: (519) 633-0690 (school).

THUNDER BAY: The Thunder Bay Christian School invites applications for a teaching position in the **intermediate grades** for September 1980. Please send resume with application to: Mr. C.J. Grootenboer, secr., R.R. #1, Murillo, ON. P0P 2G0. Telephone: 807-935-2778 (home).

TORONTO: Immanuel Christian School needs an experienced teacher for **grades 1 - 3** for 1980-81. Small, informal classroom, integrated curriculum. Send application to: Henry Lise, principal, Channel Nine Court, Agincourt, Ont. 416-293-9361.

TORONTO: Toronto Central Christian School invites applications for an experienced teacher in the **intermediate grades**. Multi-age class, small class, integrated curriculum. Contact: Deborah Marshall, principal, Toronto Central Christian School, 456 Kings St. E., Toronto, Ont. M5A 1L4. Phone: (416) 863-0567.

TRENTON: Trenton Christian School will need two teachers for the **lower elementary level** (grades 2, 3, or 4) for the 1980-81 school year. Please address your application of inquiries to: Mr. J. Vreugdenhil, Principal, Trenton Christian School, 20 Fourth Ave., Trenton, Ont. K8V 5N3. Phone: (612) 392-3600.

WALLACEBURG: Applications invited for teaching position in **grades 5 - 6.** Experience preferred. Please apply to: Mr. S. Vanderwall, principal, Calvin Christian School, 693 Albert St., Wallaceburg, Ont. N8A 2Y0.

DUNCAN, B.C.: Duncan Christian School invites inquiries and applications for possible teaching positions at the upper elementary level (**grades 5 and 6**) for the 1980-1981 school year. A French major or minor will be given preference. Send resume and letter of application to: W. Van Deventer, principal, Duncan Christian School, 930 Trunk Rd., Duncan, B.C. V9L 2S1.

WILLIAMSBURG: Timothy Christian School expects to have vacancies in the **grade 1 and 2** and/or **grade 5 and 6 combinations**. We are looking for commited Christian teachers who want to serve the Lord in Christian education. Ability to teach French or music would be considered an asset. Please send your application to: Timothy Christian School, Willamsburg, Ont. K0C 2H0, or phone: (613) 535-2687 or 535-2152.

LETHBRIDGE, AB: Immanuel Christian School, Lethbridge, Alberta, requires teachers in the following areas: 1) **Elementary grades 1, 4, 6** and 2) **Junior/Senior High: bible, language arts, mathematics, science (chemistry), French, social studies and typing.** For more information, please phone or write: Mr. H. Konynenbelt, principal, 802-6th Ave. N., Lethbridge, AB, T1H 1Z1. Phone: (403) 328-4783, 329-1750 or 328-7195 (home).

NEERLANDIA, AB: Neerlandia School requires one teacher for 1980-81 school year to teach a combination of **social studies** in grades 7 - 10, **music** in grades 1 - 10, plus 2 **junior high options.** Please send letter of inquiry to Mr. John Peers, principal, Neerlandia School, Neerlandia, Alta, T0G 1R0, or phone collect: (403) 674-4308.

ROCKY MOUNTAIN HOUSE, AB: Rocky Mountain House Christian School, situated near the Scenic Canadian Rockies of Alberta, is inviting inquiries and applications for a teacher to serve in the **upper elementary** and **junior high** grades. Preference will be given to a **Science** major. Applicants should be properly certified to teach in Alberta. For additional information please write or phone: Mr. P. Valkenier, principal, P.O. Box #669, Rocky Mountain House, AB, T0M 1T0. Phone: (403) 845-3516 (school).

PRINCE GEORGE, B.C.: The Cedars Christian School, an interdenominational school, has possible openings in the **4 and 5 combination**, as well as in the **6 and 7 combination**. Experience is preferred and the ability to teach some French, will be an asset. Send inquiries to: Mr. R. Reitsma, principal, Cedars Christian School, 701 N. Nechako Rd., Prince George, B.C. V2M 1A2. Telephone: (604) 564-0707 (school).

TERRACE, B.C.: Commencing with the 1980/81 schoolyear, the Terrace Centennial Christian School is in need of a **Principal Teacher** to give strong Christian leadership, not only in the expanding interdenominational school, but also in the Christian community. We offer a respectable salary and are prepared to help towards moving expenses. If you are looking for a challenge and are interested in relocating to a picturesque area which has great recreational opportunities, contact: John Vanderwal, Chairman, Education Committee, P.O. Box #317, Terrace, B.C. V8G 4B1. Or phone: (604) 635-5226 (residence) or (604) 635-6137 (school).

WYOMING: John Knox Christian School in Wyoming, Ont. invites applications for the position of **Teaching Principal, OR** for the position of **Teacher** in a **combined grade 7/8** class. Send applications to: Mr. J. Lunshof, principal, Box 81, Wyoming, Ont. N0N 1T0. Telephone: (519) 845-3112 (school).

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BROILER BREEDER OPERATION: on 160 acres of land, mostly seed to grass. Dug out for cattle. 2 barns with equipment plus chickens. New 6 bedroom home. With nice view of the foothills. 30 minute drive from Lethbridge. 1 mile from CRC. Please phone or write:
R.J. POELMAN,
Box #85, Granum, Alta. T0L 1A0.
Phone: 403-687-2135.

FOR SALE

Dutch Import Shop in Southwestern Ontario. Reason for selling, is retirement. For more information, please write to: Box #4488, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

FOR SALE

Greenhouse operation near Waterdown, Ont., on paved road, 32,400 sq. ft. presently used for growing Mum flowers, 2 - 3 bedroom homes in excellent condition, possible family enterprise, has 9½% Farm Credit Mortgage. For more information write or call.

Looking for Farm, Home or Business, call:
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REAL ESTATE LTD.
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BROILER ROASTER AND PULLET FARM: Modern barns, large beautiful home including indoor swimming pool. Situated on 20 acres.

CAGE LAYERS: Basic quota 18,240. Room for 600 faeder hogs. 100 acres of well-drained land. Large brick home.

CAGE LAYERS: Basic quota 12,008 plus elaborate farrow to finish set-up. Good line of equipment plus livestock. 4 bedroom home. Will sell layer or swine set-up separate.

ROASTER FARM: Basic quota 8,277 plus class 2 quota. Good buildings, older barn suitable for swine. Good home, situated on 15 acres.

ROASTER FARM: Basic quota 7,936 plus class 2 quota. Additional income from calf and layer operation. 2 homes on 10 acres.

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DAIRY: 60 tie-ups, pipeline, large silo. Brick house, shed, 150 acres. Cattle quota and feed available.

DAIRY: 46 tie-ups, pipeline, stable cleaner, 3 silos, 2nd barn. Brick house, 125 acres. Cattle quota and machinery included.

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Good selection of general, swine, dairy, poultry, beef and cash crop farms.

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Classified Advertising

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Living room, kitchen, den, 4 bedrooms, swimming pool, plus spring fed pond. Fruit trees, barn set up for layers. An income of $8,000.
Call:
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Two bedrom winterized **cottage**. Located near Owen Sound. Asking $39,500. Phone: (416) 774-4353 or (416) 632-2145 after 6 p.m.

14,000 BROILER BREEDER: Most modern barn in Ontario. Good contract. Nearly new brick home. Good financing.

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and ask for Keith Miller
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and ask for Gord Gray
(res.) (519) 822-4438 or
office: 416-774-7624.

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FARMS
155 acres dairy farm; 9 room house; 70 head pure bred Holsteins plus quota. 3 silos. Wainfleet area.

Nearly 100 ha good farm land. Over 100 purebred Holstein cattle on R.O.P. Good 1st and 2nd milk quotas. Complete line of good machinery. Excellent financing available to qualified purchaser. Southern Ontario.
For more details call:
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and ask for Art Vander Vliet
774-4611 (evgs.)

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Don and Irene Crann
[new owners]

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Archie & Anne Polstra
(owners)

LAKE NIPISSING: Modern 2 and 3 bedroom H.K. cottages, trailer park with flush toilets and electrical hookups.
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Or write: John Vanden Berg,
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JOB WANTED

YOUNG MAN: 21 years old, wanting work on a farm. Experience in **dairy**. Write to: Jerry Vandoornik, R.R. #2, Box 16, Dundas, Ont. L9H 5E2, or phone (416) 627-7874.

17 YEAR OLD BOY: (student), would like to work this summer in garage or farm in South-western Ontario. Phone: (519) 344-0640.

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Book early to avoid disappointment.
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FOR SALE: From private collection series of Dutch silver. Rijksdaalders (7) 1959 - 1966 — $85.00; Guldens (10) 1954 - 1967 — $60.00. Write: Box 32, Thedford, Ont: N0M 2N0.

PULPIT SUPPLY

WELLANDPORT RIVERSIDE CHR. REF. CHURCH: is looking for pulpit supply for their 9:30 a.m. and 2:30 p.m. services on Sundays, July 6 - 13 and 20, 1980. All ministers vacationing in our area and willing to preach in our church on one or more of these Sunday's are invited to contact the Clerk, Frank Bouwers at P.O. Box 25, Wellandport, Ont. L0R 2J0, or call: 416-386-6723.

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If you ever thought of making a sales career in the Automotive After Market with the potential of your own distributorship, but did not know how to go about it, then you owe it to yourself to call or write:

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37 Byron Dr., Rexdale, ON M9W 4N3.
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ATTENTION: J. Schuringa

The Christian Labour Association of Canada

needs additional full-time representatives in its Toronto and Chatham offices. Applicants must be interested in the cause of genuinely Christian trade unionism and be willing to devote their time, talents and energies to organizing and serving groups of workers.
Please send your application, together with a resume of education, training and past activities to:
Christian Labour Association of Canada,
1919 Weston Road, Weston, Ont. M9N 1W7.

Calvin College Admissions Counselor

Calvin College seeks applications for the position of:
CANADIAN ADMISSIONS COUNSELOR.
This person represents Calvin College to high school students and their parents in providing information about enrolment to Calvin. This person will also serve as COLLEGE RELATIONS LIASON OFFICER in Canada.
The contract is for 9 months, beginning September 1st, 1980, although applicants will be encouraged to make a minimum 2 year commitment.
Send resumes, including names of on-campus references to:
Peter Harkema, Admissions Development Director,
Calvin College, Grand Rapids, Michigan, 49506.
Application deadline is April 7.
Calvin College is an equal opportunity employer.

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is now accepting applications for the following positions:

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Operate 2- and 4-color presses and supervise other pressroom operations.

Press Operator (second shift)
Set up and operate Miller 38" 4-color press

Experienced Negative Stripper
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DAVELAAR, Jacob, geboren te Ede op 17 april 1915, naar Canada vertrokken op 16 juli 1952.
VAN EGTEN, Gerard, geboren te Amsterdam op 13 januari 1938, laatstbekende adres te Ottawa, Ontario.
GOEMANS, Johannes Gerardus, geboren te Wassenaar op 4 februari 1915 naar Canada vertrokken op 2 juli 1957.
GRUYTHUYSEN, Hendrikus Theodorus, geboren te Wormerveer op 13 januari 1913, naar Canada vertrokken op 11 juni 1957.
JOUSMA, geboren op 5 mei 1948 te Middelharnis, laatstbekende adres te Dokkum.
KAMPHUIS, Gerrit, geboren op 1 mei 1915 te Apeldoorn, naar Canada vertrokken op 24 september 1971.
DE KOEKOEK, Fritz Johann, geboren op 14 februari 1915 te 's-Gravenhage, naar Canada vertrokken op 3 augustus 1954.
LOGODI-DE KRUYFF, A.M. laatstbekende adres te B.C.
MUNSTERMAN, Lute, geboren op 17 februari 1916 te Steenwijkerwold.
OLDEHEUVEL, Hermannus Johannes, geboren op 4 maart 1916 te Losser naar Canada vertrokken op 24 juni 1952.
PORTER K.J. laatstbekende adres te Stouffville, Ontario.
REIMAN, Rutger Christaan, geboren op 22 september 1921 te Djakarta, laatstbekende adres te Vancouver.
SPITAEL, T.J. geboren op 5 maart 1915 te Amsterdam, naar Canada vertrokken op 6 juli 1953.
TREFFERS, K.J. geboren op 30 september 1959, laatstbekende adres te Scarborough, Ontario.
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EVENTS

Jerusalem Christians harrassed

NEW YORK (EP) — A Reform Jewish leader has denounced the vandalism of Christians in Jerusalem as "an embarrassing blot on the Jewish community of the entire world."

Rabbi Balfour Brickner, director of the Department of Interreligious Affairs of the Union of American Hebrew Congregations, said, "In a land where Arab terrorism violates every shred of humanity, Jewish terrorism is equally contemptible." Declaring that the actions of vigilantes "evoke the revulsion and disgust of the Jewish community," Rabbi Brickner declared, "These criminals do not serve Judaism and they do not save Jews. There can be no justification nor defense of their activities, and when apprehended they should be prosecuted to the fullest extent of the law."

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LET'S PLAY CHESS

Editor: Pete Layer

THE JANUARY LADDER

Contestants Problems:	#812	#813	#814	#815	Sub-Total	Prev. Total	Total
Points:	3	2	3	2	10		
K. Amsinga (IV)	3	0	3	2	8	76	84
F. Vander Woude (I)	-	-	-	2	2	63	65
H. Douma (II)	0	0	1	2	3	29	32
M. Melissen (VI)	3	2	-	2	7	18	25
R. Buist (I)	3	-	-	-	3	15	18
H. Brouwer (I)	0	2	0	2	4	10	14
A.J. Klein (I)	3	2	2	2	9	(91)	9
J. Wilms (IV)	0	0	2	2	4	(95)	4

Comments

The January problems proved to be rather difficult. Hultberg's problem begins with a check. "Cute" wrote one solver, "incorrect" wrote another. I find that the check is incidental. This keymove does not restrict Black as a check normally does. To each his own.

Larsen's two-mover begins with a capture, opening up the 5th rank for the White Queen and the 4th for his Rook. This aggressiveness is compensated by the Black capture . . . KxP check.

Goumanday's three-mover features two double variations with check on the squares B4 and B6. The Queen sacrifice on Q6 was missed by some. After these three problems, nobody hesitated to sacrifice the White Rook four times in Stocchi's two-mover!

A correction to the November ladder gives Mr. Brouwer two more points for the problem #808 correctly solved, and the prize in November rather than December as published. Some solvers querried the wisdom of awarding only one point for the alternate solution of #806. This is the policy according to rule d3. It is not followed rigorously as can be seen by the December two-mover whose alternate solution was awarded two points. The brochure with rules is available on request.

January solutions

#812 (Hultberg) Key: Q-K4ch. Variations: 1. --, P-B7; 2. Q-QN4 ch., K-B8; 3. Q-K1 mate. 2. --, K-R8; 3. Q-N2 Mate. 1. --, K-B8; 2. Q-K2, K-N8; 3. Q-Q1 mate. 2. --, P-B7; 3. Q-K1 mate. Try: 1. Q-Q3 ch.?, P-B7; 2. Q-K4, K-R8; Q-K1 ch., P-B8/Q ch. no mate. 1. K-N3?, P-B7; 2. Q-Q2; P-B8/N ch. no mate.

#813 (Larsen) Key: 1. NxP thr. 2. Q-Q5 mate. Try: 1. N/N-Q7, B-B7 no mate.

#814 (Goumandy) Key: 1. K-N4 thr. 2. R-Q4 ch., PxR; 3. QxP mate. Variations: 1. --, RxR ch., 2. NxR ch., BxN; 3. N-B3 mate. 1. --, BxR; 2. N-B3 ch., RxN; 3. NxB mate. 1. --, NxB ch., 2. NxN ch., PxN; 3. QxP mate. 1. --, PxB; 2. QxQp ch., NxQ; 3. NxP mate. 1. --, B-B6; 2. NxB ch., RxN; 3. R-B5 mate. Try: 1. K-B5?, B-Q6 ch. no mate. Try: 1. NxB?, RxN; 2. RxR, PxB ch. no mate.

#815 (Stocchi) Key: 1. R-B4 threat: 2. Q-R4 mate.

Dutch solutions

#812: 1. De4 schaak
#813: 1. Pg4: dr2. Dd5 mat
#814: 1. Kg4 dr. 2. Td4 sch., ed4: 3. Dd4: mat
#815: 1. Tf4 dr. 2. Dh4 mat

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CALENDAR OF EVENTS

Ontario

Apr. 12	Annual meeting of Salem Christian Counseling Service, starting at 1 p.m. in Immanuel Christian Reformed Church, Brampton, Ont. Guest speaker is Dr. Joel Nederhood of the Back to God Hour.
Apr. 14-15	Pastor's seminar: Discussion of modern theological trends with Dr. Jacob Klapwijk, Free University of Amsterdam theologian and philosopher, April 14 and 15, 1980. Sponsored by the Institute for Christian Studies, Toronto.
Apr. 19	C.L.A.C. 28th national convention; starting 9:30 a.m., in Silverthorn Collegiate Institute, 291 Mills Rd. (Etobicoke) Toronto. Speakers are Dr. Paul Marshall and Ed. Vanderkloet. Theme: "In Defence of Human Rights."
Apr. 26	Brampton. The Brampton choir "Praise the Lord" and the St. Catharines male chorus "Collegium Musicum" will present a variety evening at Second Christian Reformed Church at 8 p.m.
May 6	St. Catharines. The St. Catharines male chorus "Collegium Musicum" and the Brampton choir "Praise the Lord" will present a variety evening at Trinity Christian Reformed Church at 8 p.m.

Andre Knevel organ concerts: Ottawa: St. Matthew's Church on Bank St. and First Avenue, Saturday, March 22, 1980 at 8 o'clock p.m. **Hamilton:** Christ Church Cathedral on James St., April 19, 1980, Saturday, at 8:15 p.m. **St. Catharines:** in the St. Thomas Anglican Church on Ontario St., on May 3, 1980, Saturday, at 8:15 p.m. **Woodstock:** in the Central United Church, May 10, 1980 at 8:15 p.m.

Focus on the Family — Film Series: **March 27;** Film 1: The Strong-willed Child. **April 3:** Film 2: Shaping the Will Without Breaking the Spirit. **April 10:** Film 3: Christian Fathering. **April 17:** Film 4: Preparing for Adolescence: The Origins of Self-doubt. **April 24:** Film 5: Preparing for Adolescence: Peer Pressure and Sexuality. **May 1:** Film 6: What Wives Wish Their Husbands Knew About Women: The Lonely Housewife. **May 8:** Film 7: What Wives Wish Their Husbands Knew About Women: Money, Sex, and Children. Time: 8:00 p.m., in the Burlington Chr. Ref. Church.

Calvin College band tour: Dr. Derald De Young will conduct the Calvin College band in music which is appropriate for the Lenten-Easter season at daytime schools stops and evening concerts. **Mar. 30,** Ensembles in Detroit, Chatham, Sarnia, for worship participation; concert, Sarnia 1 CRC, 8:30 p.m.; **Mar. 31,** Sarnia, Lambton Chr. High; Chatham Dist. Chr. High; evening concert, Chatham Dist. Chr. High, 8 p.m.; **Apr. 1,** London Dist. Chr. High; Hamilton Dist. Chr. High; evening concert, Hamilton Dist. Chr. High, 8 p.m.; **Apr. 2,** St. Catharines, Calvin Memorial School; evening concert at 8 p.m. in Covenant CRC; **Apr. 3,** Toronto District Christian High; evening concert at Durham Christian High, Bowmanville, 8 p.m.; **Apr. 4,** Good Friday worship participation, Toronto area churches; evening concert, Toronto II CRC, 8 p.m.

Alberta

Mar. 27	CLAC banquet, Lethbridge Chr. High School, 6:30 p.m.
Mar. 29	Edmonton Council of Christian Reformed Churches sponsors a workshop for the Christian Reformed people of Edmonton on Urban Evangelism — "Redeeming the City." Watch for further details.
Apr. 11	Boerenkool Supper, Edmonton Christian High School Gym, 6:30 p.m. Speaker Neil Roos, CLAC'S B.C. representative.
Apr. 27	Calgary — James Ward in concert at First Christian Reformed Church after the evening service.
Aug. 10-17	Edmonton, Billy Graham Crusade.

British Columbia

Apr. 24	Surrey — James Ward in Concert at Fraser Valley Christian High School.
Apr. 26	Abbotsford — James Ward in concert, sponsored by Music A.D. Canada-West.

Miscellaneous

Apr. 25	Lynden, Wash. — James Ward in concert at Lynden Christian High School.
May 14-16	Nashville, Tenn. Religious Communications Congress.
June 10-20	Grand Rapids, Mich. Christian Reformed Church of North America synod.
July 20-24	Dallas, Texas. Christian Booksellers Association annual meeting.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri.Mar.28	Wed.Mar.26	Mon.Mar.24-10a.m.	Fri.Mar.21-10a.m.
Thurs.Apr.3	Wed.Apr.2	Mon.Mar.31-10a.m.	Fri.Mar.28-10a.m.
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